

# The *Expositor* and Current Anecdotes

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## I. A Sick Soul

BY JOHN HENRY JOWETT, D. D.

THE FIRST OF A SERIES OF PRACTICAL MESSAGES AND EXPOSITIONS OF SCRIPTURE, BY J. H. JOWETT, D. D.,  
THE LEADING PREACHER OF AMERICA

"Why art thou cast down, O my soul, and why art thou disquieted within me. Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God." Psalm 13:11.

"Why art thou cast down, O my soul?" Here is a sick soul. The buoyancy has gone out of the life. He is no longer light-hearted. He is depressed. Aspiration has grown faint. He is no longer able to soar above the heavy atmosphere and clamor of the time. He is bowed down, held down, the prisoner of despondency and despair. We all know these heavier moments, when the spring seems to go out of our being, and we feel as though the tripping step will never return. We feel prematurely old. We go slowly, as though the shoulders were weighted down with an intolerable yoke.

"And why art thou disquieted within me?" He is not merely burdened, he is possessed by a feverish uncertainty. The estate of his soul is tumultuous, something like a besieged city, when panic has broken out among its inhabitants. He has lost his quietude. He can no longer look at things calmly and therefore truly, and everything appears to him in monstrous and distorted guise. There is no more fatal minister in human life than a disquieted eye. So long as the eye can gaze at things with cool and quiet vision we see things in their true perspective and proportion. But when the eye is shaken into restlessness its focus is perverted, and everything is seen awry. But the disquieted soul is not only possessed of a restless eye, it is the possessor of a nerveless hand. The cardinal gifts in the surgeon's equipment are absent, the steady eye and the firm dependable hand. The man no longer lays hold of things with sure grip, he handles them tremblingly, fearfully, anticipating that the really harmless thing may prove to be a serpent. "Why art thou disquieted within me?" What has brought about this depressed and feverish condition?

"Deep calleth unto deep at the noise of thy cataracts." It is the figure of a river rushing with swift and impetuous haste to the sea. It leaps over many declivities and plunges into many profound abysses. One cataract is no sooner passed than another is at hand. The roar of one is heard by the other. The last cataract has not yet passed out of the mind before another appears. "Deep calleth unto deep in the noise of thy cataracts." And this has been the character of the psalmist's days. He has passed from one

calamity into another. Yesterday's experience was still fresh when a new one appeared. "Deep calleth unto deep." We sometimes say, "troubles never come singly." This has been the man's experiences; his sorrows were multiplied. "All thy waves and thy billows have gone over me." The figure changes from the river to the sea. We are now confronted with the spent swimmer, upon whose exhausted body wave after wave, billow after billow, are beating and breaking with multiplied force. Here, again, the figure is true to human experience. Said a troubled woman to me only the other night, in describing her many sorrows: "It is one thing after another, one thing after another!" It is only our familiar way of describing the psalmist's experiences when he says that he was the burdened victim of countless waves of grief.

"They continually say unto me, 'Where is thy God?' To multiplied sorrows we are to add the cynicism of his friends and foes. The sorrow of a man is embittered when the cynic makes it appear to be the product of God's neglect. Sorrow is tolerable in the companionship of God. The darkest cloud has a radiant border when we see it against the background of the gentle purpose of God. But when the light of the Lord's good-will is withdrawn, and we are left in alienation and abandonment, our sorrow becomes a mid-night in which there is no star. I do not say the psalmist felt the chills of the appalling blackness. But the suggestion of his friends made him afraid. "Where is thy God?" I have heard similar taunts in my own time. A man has been prominent in Christian work. He has placarded himself as a follower of the Lord. He takes part in prayer meetings. The sound of praise is heard in his home. And yet his life plunges over cataracts! Billow after billow of trial sweeps across his affairs. What says the world? "Where is thy God?" It is a cruel taunt. "As with a sword in my bones mine adversaries reproach me." Now what can a man do who is steeped in this pitiable plight? Depressed and disquieted with the sceptical taunt of his kinsmen ringing in his ears, where shall he turn?

"Hope thou in God . . . who is my God." The first step in the removal of his spiritual sickness is a realization of the personal relationship of the soul of God. "My God." A man must detach himself from the crowd, and lift his eyes upon the possibility of a personal intimacy with



God. There is nothing incredible in this. Once postulate God, and all things come within the plane of the credible. Assume omniscience, and why should God not have communion with me? Assume omnipotence, and should not the Lord empower my feet? Assume omnipresence, and why should my sickness be overlooked, or my woe forgotten by my God? Whatever else may be left obscure in the word of God, there is one thing very clearly taught, and that is this, "God is mindful of his own, he numbers his children." If God be only the God of crowds, we may hide like wounded birds, despairing and forgotten. "I know my sheep." "He calleth his sheep by name." Everybody is known unto him. The sick sheep is not forgotten. Nay, it is as much in the ministry of his love as the one in the fold. To realize this is the first step to the recovery of spiritual health. "The Lord is my shepherd."

"Hope thou in God . . . who is the health of my countenance." And the second essential secret of recovery is to believe in the possibility of God's health being transmitted to us. There is a striking difference between verse 5 and verse 11. In the former verse the psalmist speaks of praising God "for the health of his countenance," and in verse 11 he speaks of praising God "who is the health of my countenance." The health of the one can be transmitted to the other. We more frequently speak of the contagion of disease. Perhaps when we know a little more we shall speak with equal assurance of the contagion of health. We can be perfectly certain that health is as forceful as disease, and that it is only because of the present limitations of our knowledge that we have not yet discovered the subtle currents proceeding from those who are physically healthy and strong. But be this as it may in the realm of matter, it is assuredly true in the realm of the spirit. Holiness is quite as contagious as vice. If evil communications corrupt good manners, holy communications refine them. One of the secrets of obtaining a healthy spiritual life is to obtain the fellowship of saintly people. But the transcendently important clue is to obtain the friendship of God. God's holiness is contagious to commune with him is to become a partaker of the Divine nature. "The health of his countenance" enters into my soul until my countenance also is flushed with the grace and refinement of a sanctified life. The sick soul must come into fellowship with the holy God, and there will flow into its infirmity "a river of water of life."

"Hope thou in God." Not merely expect something, but wait for it. It is the waiting that tells. Our communion with God is too hasty and too spasmodic. We want a little more leisure in our communion. We need to steep in the holy baptism. "Wait thou on God;" linger for a little while, nay abide there always, in order that the health currents may be continually passing from thy Lord unto thee. Even when our body is no longer in the posture of prayer, let our souls remain in the attitude of waiting expectancy. In these holy realms to be always waiting is to be always receiving. The soul will never be sick. "Men ought always to pray and not to faint."

"For I shall yet praise him." That is the beginning of triumph. To anticipate the hour of praise is to already begin the song. To know that the cloud will lift is to be already a child

of light. To sing of the morning is to be a first herald of the dawn. They who wait upon the Lord will have abundant things for which to praise him. Their mouth will be filled with laughter, and their sorrow shall be turned into rejoicing.

## SPECIAL FEATURES OF VOL. 14 OF THE EXPOSITOR

The editor wishes to congratulate Expositor readers on special features for the new volume. The Meyer Expository articles in Vol. 13 have been made into a \$1 book by a leading eastern publisher. Our special features this year when made into a book will cost \$2 or more. This \$2 worth our readers get in addition to our regular departments, which for practical help to live preachers is not surpassed by any preachers' magazine in the world. In fact, it is the only preachers' magazine that furnishes methods of work in addition to material, information and inspiration.

### ARTICLES ON TOPICAL PREACHING BY DR. BURRELL.

A much wider use of our series of addresses on Expository Preaching by Dr. Meyer was made than by most of the Yale lectures on preaching. Of equal importance is the coming series of addresses on Topical Preaching by David James Burrell, D. D. While these articles may be profitably studied as a textbook by every preacher, they possess an added value—they are most interesting reading. That Dr. Burrell, extremely busy and one of the three highest salaried ministers in America, should give so generously of his time and strength to tell his brethren some of the means which have enabled him to hold large audiences year after year in the most difficult place in the world, deserves more than passing consideration. His choice of *The Expositor* as the medium of communication is highly appreciated by the editors.

### EXPOSITORY MESSAGES BY DR. JOWETT.

The leading preacher of England and America is besieged and importuned for his expositions and addresses. He contributes to one or two denominational papers and *The Expositor*. The series on Character of Souls consist in delightful expositions and pure-delineation of present-day religious conditions of men and women. They equal if not excel his "Passion for Souls."

It is a coincidence that our two leading special contributors for the coming year should be occupying pulpits on the best known avenue in America in the largest city in the New World. It is interesting to note that their combined salaries total nearly \$30,000 a year. Both, however, have had small churches, and are men of beautiful character and deeply spiritual life. The knowledge and spirit through which these men have come to be chosen to these high positions is cheerfully shared by them with their brethren.



# Topical Preaching—The Text

BY DAVID JAMES BURRELL, D. D.

THE FIRST OF A SERIES OF SIX ADDRESSES BY DR. BURRELL—A POST GRADUATE COURSE FOR  
PROGRESSIVE PREACHERS

[The series of addresses on Expository Preaching by F. B. Meyer, was of great help to preachers, and have been made into a book. We now have a series on Topical preaching by the leading topical preacher of America—David James Burrell, who has held and interested large audiences in his Fifth Avenue church in New York City. In these two series The Expositor has rendered and will render great service to its readers, and will affect the character and style of preaching in many pulpits.—Ed.]

## 1. As to the Jewish Custom.

The Jews have, from time immemorial, associated the sermon with the Lesson of the Day. This was the custom of the rabbis; and of the Apostles in their itineraries among the Jewish towns and villages. When Christ, returning from his first missionary journey, entered the synagogue at Nazareth to worship on the Sabbath, "as his custom was," it chanced that the Day's Lesson was from the sixty-first chapter of Isaiah: "The Spirit of the Lord is upon me; because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." On this "text" he delivered a sermon (of which we have no transcript) on the Purpose of his Ministry, beginning with the proposition, "This day is the Scripture fulfilled in your ears."

## 2. As to the Method of Christ.

For the most part the discourses of Christ were not textual or expository, but distinctly topical. He found "tongues in trees, sermons in stones, books in the running brooks," homiletic material in everything. His themes were taken from life and experience, nature and passing events, as well as from Scripture. He preached from every possible standpoint, to all sorts and conditions of men, on the supreme Problem of Life. The rising of the sun or the extinguishing of the great candelabrum in Solomon's porch suggested a sermon on his mission as the Light of the World. The great stones of the Temple, which were to be torn down and scattered beyond recovery, prompted a discourse on his Resurrection and Triumph over Death. A beggar sitting at a rich man's gate furnished the thesis of an argument on the Last Judgment. The falling of a tower in the village of Siloam, by which a number of persons had recently lost their lives, led to a disquisition on Mistakes as to Retributive Justice. The waylaying of a traveler on "The Bloody Way" from Jerusalem down to Jericho—an event of not infrequent occurrence in those days—gave him an opportunity of emphasizing, in a most searching manner, the Duty of Neighborliness. His preaching was Scriptural to the last degree; but he did not by any means confine himself to "texts" from the Word of God.

## 3. As to the Custom of the Apostles.

As has been remarked, the Apostles on occasion, and particularly when preaching in the synagogues, founded their discourses on portions of Scriptures; but not always so. The defense of Stephen in the Sanhedrin was Scriptural from beginning to end, for the reason that he was showing the Messiahship of Jesus and exposing the capital crime of the Jews in rejecting him; but he had no "text" as we understand it. The text of Peter's memorable sermon on the Day of Pentecost was Joel 2:30-31, which was suggested by the occasion. Paul, in his discourse on Mars' Hill, had for his text the inscription which he found on a pagan altar, "To the unknown God," with which he associated another from the poet, Aratus, "For we are also his offspring"; but as a rule, Paul addressed himself, without regard to any text, to two themes; first, "This is the Christ"; second, His own conversion on the way to Damascus.

## 4. As to the Custom of the Early Fathers.

In the post-apostolic church and for centuries thereafter the custom, not invariable, but usual, was to expound a portion of Scripture in the discourse of the day. Thus the sermon was more properly what would now be called a homily, or "Expository Lecture," with practical applications.

## 5. The Origin of the Textual Method.

The use of the text as a prevailing fashion began in the fifth century. Musaeus of Marseille is commonly referred to as its leading advocate. The simple fact that it furnishes the easiest mode of procedure is sufficient to account for its general adoption in those days.

## 6. Its Disuse.

The custom, after prevailing for some hundreds of years, gradually fell into disuetude, owing to its abuse by the mystics, scholastics and others. In some quarters allegorizing was carried to a grotesque extreme; in others, eisegesis supplanted exegesis and the preacher made himself ridiculous by exploiting his own views at the expense of the word of God.

The famous Doctor South, for example, took as the text of a discourse before the Tailors' Guild of London, "A remnant shall be saved."

It is creditably affirmed that another of these text-twisters, taking his theme from "Your adversary the devil, as a roaring lion, walketh about seeking whom he may devour," (1 Peter 5:8), presented his discourse under the following heads:

- (1) Who, the devil, is he?
- (2) What, the devil, is he like?
- (3) Where, the devil, is he going?
- (4) What, the devil, does he propose to do?

It was by such outlandish and unwarranted use of Scriptural headlines that self-respecting ministers were finally led to preach without any texts at all.

## 7. Texts From Elsewhere Than the Scriptures.

As the shadows of the dark ages gathered



and deepened, the Bible being a neglected book and almost as wholly forgotten as in the period preceding the reign of Josiah, preachers began to take their texts from the fathers, from Aristotle or other philosophers, from almost anywhere. As a result the message of the pulpit became distinctively ethical, not infrequently secular, and the Biblical factor was largely eliminated from the current consideration of the problems of life.

8. The next step was to **drop the text altogether**. The necessity of "sticking to the text" being justly regarded as a hindrance to that broad freedom of argument which was demanded by the polemic spirit of those times, a new fashion known as "free discourse" came into vogue. Controversy was in the air. Points of doctrine and of ethics, great and little—some so little that the fierce logomachy which gathered about them seems now like a tempest in a teapot—were argued pro and contra, with little reference to Scriptural or any other authority. Those were sad days for religion and for the church of God.

9. The **textual method** was revived in the twelfth century, i. e., the period of the renaissance. The leaders of religious sentiment were, however, by no means united in approving it. Roger Bacon may, perhaps, be regarded as the most conspicuous of its opposers. As time passed it again gradually fell into disuse.

10. In the Reformation the **use of texts** was resumed by Luther and the other reformers and has prevailed ever since in the Protestant Church. It is a singular fact that the infidel Voltaire, toward the close of the eighteenth century, was most earnest in denouncing the use of the text as a violation of the sanction of free thought. It is now so generally adopted that one who discards it must be able to give a clear and forcible reason for doing so.

11. **As against the usage** it may be said:

(a) It is certainly not imperative.

(b) It may hamper the freedom of the preacher in the broadest treatment of his theme.

(c) It sometimes affords a subterfuge for non-Scriptural preaching. The taking of a text looks like a tribute to inspiration; but unless properly regarded it may become a mere pretext for an avoidance of the proper use of the Word of God.

12. **In favor of the usage** this may briefly be said:

(a) It is after the analogy of courts and public assemblages; where speakers are accustomed to address themselves to a proposed "bill" or resolution.

(b) It is something to stick to; a nail "fastened by the master of assemblies," on which the preacher may hang his argument. It prevents "branching." When the preacher leaves his text his auditors know—and he should—that he is "out of order."

(c) It gives the backing of divine authority to the sermon; that is, when the preacher duly honors it. And, really, what the people want is not the personal opinion of the man in the pulpit, with respect to the matter in hand, but a frank, well-considered and comprehensive statement of God's word concerning it. The **I-say-so** of a man whose breath is in his nostrils is not an invaluable contribution to the

discussion of any problem of truth or ethics; but a "Thus saith the Lord" makes an end of controversy for all such as revere God.

### (B) Selection of Topics and Texts.

With the dawn of "blue Monday" the question inevitably recurs, "What next shall I preach on?"

Of course the preacher's invariable theme is, "Christ and Him Crucified;" but there are innumerable standpoints from which to present it. The text merely marks the standpoint. Variety is to be duly regarded. "Therefore every scribe who is instructed unto the kingdom of heaven is like unto a man that is an householder, who bringeth forth out of his treasure things new and old."

It is easy to get into a rut; the mind so naturally pursues the even tenor of its way. Hence the custom of preaching a "series" of sermons, doctrinal or ethical, historical or biographical. There is something to be said for this method; but, on the other hand (1), it leaves the casual or occasional worshiper out of the reckoning, and (2) it is apt to feed the regular attendant on one sort of diet so long as to endanger his symmetrical growth and also to pall upon him.

Fortunately, the possibilities of variety in the presentation of the gospel are so great that no preacher is excusable for playing wearisomely on an instrument of one string. The young theologian is apt to wonder where his supplies are coming from; but as the years pass he will find that his chief embarrassment is **embarras-sément de richesses**.

(Note:—An easy way to avoid going over the same ground too often is to keep, near at hand, a list of texts and topics recently used. A better plan is to make out, at the beginning of each year, an outline, more or less flexible, of subjects to be treated during the forthcoming year. In such an outline there would naturally be a just proportion of doctrine, ethics, etc.)

Now as to the rules by which the preacher should be guided in the selection of his text; this, assuming that his choice is not on mere impulse or haphazard.

1. There may be an occasion which suggests it, such as:

(1) An immediate need among the members of his congregation. There may be an epidemic of sickness, or, worse still, of some form of unbelief or immorality. In such case let the shepherd remember that it is his business to shepherd the flock. Paul, an ideal minister, has much to say in his pastoral epistles about "false teachers creeping in." A faithful pastor will preach with constant reference to the moral law and "the faith once delivered to the saints;" because the Chief Shepherd holds him responsible for souls entrusted to him.

(For example: If some such folly as "Christian Science" should be making inroads in the parish—creeping into houses and leading captive silly women of both sexes—the preacher's business is imperatively marked out for him. This might suggest some such text as 2 Kings 10:1-7. But let him, under these or like circumstances (a) be careful scrupulously to avoid personalities and (b) make sure that he understands his subject well enough to dispose of it effectively and once for all.)



## 2. Passing events in the larger parish.

(a) The preacher is in great measure responsible for the morals of the community. If there is "graft" in the management of the city or village he is bound to address himself to it. Text, perhaps, 2 Kings 2:19-22.

(b) So, also, in the larger affairs of the nation. Partisan politics is ruled out of the pulpit—but if Christian citizens vote the wrong ticket, ministers are greatly to blame for it. We are under bonds to "render unto Caesar the things which are Caesar's" as really and rigidly as we are to "render unto God the things which are God's."

3. International affairs, also, concern us. The preacher is, like his Lord, a cosmopolitan. The world is his parish. War and arbitration fall within his purview. He reads the newspapers to keep track of the extension of the kingdom of God; and his people should get the benefit of it.

(Caution: Secular affairs are not to be treated secularly in the pulpit, but only as they bear upon the religious life of the people, the welfare of the church and the restoration of the world to truth and righteousness. The preacher is safe, whatever his theme, provided he stands under the cross while elucidating it.)

II. One may be guided in the choice of a text by the proposed Plan of Treatment.

(1) He may set out to preach a topical sermon; in which case whether it be doctrinal (e. g., on the Incarnation, the Atonement, or Justification by Faith), or ethical (e. g., on any of the Christian graces), suitable texts will come crowding upon him.

(2) If he proposes to preach an expository sermon, he may select for his text an entire book of Scripture, a chapter (e. g., Romans 8), a paragraph (e. g., 1 Cor. 3:18-23; or one of the parables, or miracles), a verse, or possibly a single word (e. g., "Remember").\*

(3) It may be, however, and more probably, that he would combine the topical and textual method, using a topical text. If, for example, his subject is Steadfastness, he may find a suitable text for expository treatment in Ephesians 6:11-17.\*\*

III. Or the choice of a text may be determined by its cleavage.

On examining a portion of Scripture one often finds that it falls apart naturally, suggesting by its analysis the normal train of thought.

(1) **Verbal**; e. g., "My yoke is easy." (a) The Christian life is a yoke. Why? (b) It is easy. Why? Give the reasons for it.

(2) **Clausular**; e. g., "If any man will come after me, let him (a) deny himself; (b) take up his cross, and (c) follow me."

(3) **Logical**; e. g., The Parable of the Prodigal Son. (a) His going away; (b) His life in the far country; (c) His coming back; (d) At home.

\*The word, however, must be large enough to contain a theme. The young minister who preached a candidate sermon on the word "but" in 2 Kings 5:1, failed to make a favorable impression on the Church Committee, who said, "You may be an excellent scholar and a fine theologian **but** you are not the preacher for us."

\*\*The Construction of Outlines according to the topical, textual and expository methods will be found in later issues.

## (C) Suggestions as to Texts.

1. At times it may be advisable to use two or more texts; especially in the treatment of a paradoxical theme. A sermon on "The Bearing of Burdens" would naturally hang on two passages, "Bear ye one another's burdens," and "Let every one bear his own burden." The text "God is love" could scarcely be covered without some reference to that other, "Our God is a consuming fire."

2. It happens not infrequently that the preacher finds it impossible to exhaust a text sufficiently in a single sermon; in which case he may announce another on the following Sabbath. But this should be done rarely and with caution; since the next congregation will not be personally identical with the last one.

3. A portion of a text may be used; but only when the entire passage suffers no violence by this excision. There are many parts of Scripture which, like the coupons on excursion tickets, are "not good if detached."

It is related that when Jean Caturce was brought to the stake for denouncing the errors of Romanism such as the celibacy of the clergy and enforced fasting, his execution was preceded by an admonitory sermon delivered by the Court Chaplain on 1 Tim. 4:1-2: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." The preacher was put to confusion by Caturce exclaiming, "Hold!" Thou doest violence to Scripture. Read on in verse 3, "forbidding to marry and commanding to abstain from meats which God hath created to be received with thanksgiving by them that believe and know the truth." He was executed, just the same; but he had the satisfaction of knowing that the Scripture had been fairly dealt with.

4. It is well, usually, to select texts so far aside from the commonplace as to win attention at once, e. g., text for a sermon on Unconscious Influence, Acts 5:15; or on Posthumous Influence, 2 Kings 13:20, 21.

5. If an old text is chosen it should be treated in an uncommon way.

There are many passages of Scripture which are as familiar to Christian people as the beaten paths leading to the doorways of their early homes; which are especially hallowed as the means of their conversion, by early association or by some experience of deep joy or sorrow. Not a few of these are like the Scone Stone in Westminster Abbey, on which sovereigns have been crowned from time immemorial. Such texts, when treated in a novel way, are invested with a double interest; and those who know them best are most impressed; as when one returning to the home of his childhood sees new beauty in familiar scenes. Blessed is the preacher who can, by wise ingenuity, overcome the difficulties of a commonplace situation and bring to his people a fresh draught of water from the old well beside the gate of Bethlehem.

6. Avoid obscure texts. The Red Dragon and the Scarlet Woman may wisely be let alone unless the preacher is confident that he has solved the difficult problems which beset



them. People do not care particularly to hear a preacher's dreams and speculations.

There are many questions which the average man in the pulpit can best answer by saying, "I do not know."

But there are many others, and fortunately the most important, concerning which he may say with assurance, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the word of life, declare we unto you; for the life was manifested and we have seen it and bear witness and show unto you that eternal life which was with the Father and was manifest unto us."

7. But a difficult passage is not to be avoided on account of its difficulties. On the other hand, it may prove, when thoroughly mastered by the preacher, a source of most profitable instruction. The hardest quartz is sometimes richest in gold.

Take, for example, Matt. 16:16-18, a passage which has provoked endless controversy. It is one of the pivotal proof texts of the Papal Church; yet here is a rich mine of argument in behalf of Protestantism, since, when rightly interpreted and expounded, it teaches the vital truth, "Other foundation can no man lay than that is laid which is Jesus Christ."

8. A text may be too small for homiletic use. Not all passages of Scripture are, or were intended to be, large enough for a sermon. "All Scripture is profitable;" but all portions of it, though equally true, are not equally applicable to the personal needs of all.

9. Some texts are too large to be compressed into a single sermon. If, e. g., one undertakes to preach on Isaiah 6:1-8, he will discover that the whole province of theology and ethics is before him.

10. A good many texts are so complex as to involve the preacher, and, therefore, his congregation, in a jungle of thoughts. The importance of unity in treatment and impression cannot be too strongly emphasized. A sermon should be one shot from a cannon rather than a rattling fire of small artillery.\* Peter's "sum in addition" (2 Peter 1:5-8) might profitably be used as the caption of a discourse on The Symmetry of Character; but when all the graces of character there indicated, namely, "faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity," are dwelt on separately and at length, the result is likely to be a considerable waste of ammunition, as in flock-shooting out of range.

11. The preacher is often asked to preach on texts which have perplexed one or more members of his congregation. Sometimes this request may best be answered in personal conversation; particularly when the matter referred to is one of individual rather than of general concern. But not infrequently the suggestion is one that may be wisely honored in public.

A group of young clerks, after a vain effort

\*The following advertisement appeared in a New York newspaper: "To Sportsmen. Send 25 cents to . . . . . and learn how to prevent your gun from scattering." The answer was, "Put one shot in your gun."

to agree on the ethical teaching of the Parable of the Unjust Steward, decided to ask their pastor to preach upon it; and he did so with pleasure and profit, enlisting the sympathetic attention not only of the group referred to, but of others interested in the teaching of Jesus as to the rule of common honesty in business life.

It would be difficult to find a minister who has not been requested, once and again, particularly by Christians with morbidly sensitive consciences, to preach on the Unpardonable Sin. There is no good reason why the request should not be complied with, on the one hand because the subject is so generally misunderstood, oftentimes to the unnecessary doubt and depression of true Christians; and, on the other, because it affords the preacher an opportunity not only of giving comfort where it is greatly needed, but of urging the unconverted to avoid the sin of persistently rejecting the overtures of the Holy Spirit in the presentation of Christ.\* The "grieving" of the Spirit is, in the necessity of the case, the Unpardonable Sin, since it closes the only door that has ever been opened into the blessings of eternal life.

12. In any case, whatever the text, it behooves the preacher to make it tell. As he presents the truth which it contains, he is in the attitude of a man buttressed by divine authority. Here is his coign of vantage. He speaks as an Ambassador of Jesus Christ; so that his message is not the mere personal opinion of a fallible man but,—so far forth as he is loyal to his text,—a manifesto with the warrant, "Thus saith the Lord," and emanating from the throne of God.

\*It is the Holy Spirit who testifies of Jesus (John 15:26), brings to remembrance his teachings (John 14:26), reproves of sin (John 16:8), and urges the sinner to accept him (Heb. 3:7-11.)

[In the November number Dr. Burrell's subject will be "The Outline of the Sermon."]

### Trust Yourself to God.

A young man, distressed about his soul, confided in a friend. The friend said: "Did you ever learn to float?"

"Yes, I did," was the surprised reply.

"And did you find it easy to learn?"

"Not at first," he answered.

"What was the difficulty?" his friend pursued.

"Well, the fact was I could not lie still; I could not believe or realize that the water would hold me up without any effort of my own, so I always began to struggle, and, of course, down I went at once."

"And then?"

"Then I found out that I must give up the struggle, and just rest on the strength of the water to bear me up. It was easy enough after that; I was able to lie back in the fullest confidence that I should never sink."

"And is not God's word more worthy of your trust than the changeable sea? He does not bid you wait for feelings; he commands you to rest in him, to believe his word, and accept his gift."



# Restoring the Lost Palace

The following fairy story is told by the Rev. Herbert S. Bigelow in his addresses on Ohio constitutional amendments:

The king had no palace. He lived in a house that was not nearly as pretentious as many of the houses of his subjects. Of course, there was a reason for this. The reason was that long ago in this kingdom there had been a most marvelous palace. But one day an earthquake had opened the earth and this wondrous palace of the kingdom was swallowed up and disappeared. There was nothing left but a barren tract of land. According to the legend, this palace had not been built by the hand of man, but by the power of music. Music, however, had lost its primitive power, and when the palace was destroyed no one could rebuild it.

Yet it was the great ambition of the musicians of the kingdom to regain the lost art, to learn how to play well enough to conjure the palace back. But the trouble was that each musician wanted for himself the credit of restoring the palace to the kingdom. They would steal out early in the morning, each one thinking to get out ahead of the others to the place where the palace had been to play on his lyre or fife and try to bring the palace back. No one could succeed. Many tried, but everyone failed, until at last two boys, not thinking themselves great musicians, made a remarkable discovery. They found that while they were indifferent players themselves that it was possible for each of them to play the same tune and not strike the same notes, but not make a discord, and by so doing to make more beautiful music than either could by playing alone. Making this discovery, they went to the master musician of the kingdom and told him about it. He paid no attention to them. Nevertheless, they were not discouraged. A holiday came and they determined to go out early in the morning before any other musician arrived and try what they could do. On the road out that morning they met an old man with a sad face. He had come from a distance. What was the trouble? He had been out there trying to play the palace back, but had failed. The boys told him of their discovery and besought him to turn around and go back. The three went back and found that all the musicians in the kingdom had likewise thought that they would steal out ahead of the rest. They were all there. Every one of them was standing around waiting for the others to go home so that he could play the palace back and get the credit from the king.

The boys waited for a time. Finally, since the musicians in their jealousy were unwilling to play, the boys said to themselves and the old man, "Let us try to play together," and they began to play, and the three of them together made music more wonderful than any of the musicians in that country had heard, and the musicians forgot their suspicions of one another and began to join in until they were all taking part in the most wonderful music that had ever been heard. Then the people came rushing from all quarters with the cry, "Look, look! the palace, the palace!" The palace was rising out of the ground.

With this article you will find a table. It is fairly representative of the surveys made under the direction of Warren H. Wilson, of the Presbyterian church, a work for which all churches should feel themselves indebted.

The table shows that one-third of our churches are growing—thank God! About one-seventh are dormant, nearly half of them are dying, and many are dead—one in every community in Illinois and seven in each of three counties in Missouri.

Statistics presented before the Men and Religion movement showed that but for conversions in the Sunday School the protestant church in America would be extinct in 52½ years. The Sunday School, mark you, is the only interdenominational effort to advance the Kingdom of Heaven.

One gentleman said: "How much lower must the church descend before the leaders will see the truth?" These statistics are based on church records. If these records were corrected and the names of the dead and removals, and those who never cross the threshold of the church were removed, the leaders might then awake to the actual conditions.

The time is at hand when every preacher must ask himself "Am I devoting my energies to the advancement of the Kingdom of Heaven or am I giving my life to promoting a denomination?" The one is eternal, and meets the needs of tempted sin-stricken men and women, and wherever preached will draw men into it. The other is external, bigoted often, and self-righteous and temporal.

When the chief priest said it was expedient that one man should die to save the Jewish nation politically, he thought he was patriotic.

It is unbelievable that the church leaders think that the small denominations must die in order that their denomination may grow greater.

County State	No. Churches	Growing	Dormant	Dying	Dead
Vinton, Ohio .....	107	18.5	16.5	65	.....
Marshall, Ind .....	91	37.2	20.5	42.3	.....
Daviess, Ind. ....	60	40.7	2.9	56.5	.....
Boone, Ind. ....	81	37.5	13.8	48.7	.....
44 Communities, Ill.....	225	35	20	25	20 (47)
Knox, Mo. ....	180	31	13	44	12 (21)
Adair, Mo. ....					
Sullivan, Mo. ....					
Total .....	637	33.33%	14.45	46.9	5.33



Here is the result of churches trying to occupy fields for their denomination in which they cannot, even if they expect to, promote the interest of the Kingdom of Heaven. A preacher with six preaching places is sectarianism gone mad.

Here are 30 preachers in Vinton county, Ohio, preaching to 107 churches:

8	ministers	have	1	church	or	preaching	place
2	"	"	2	"	"	"	"
2	"	"	3	"	"	"	"
7	"	"	4	"	"	"	"
5	"	"	5	"	"	"	"
6	"	"	6	"	"	"	"

Fifty-three per cent of the preachers live outside the county. Their congregations are like sheep without a shepherd.

This is the result of denominationalism. Christianity is advancing, growing, but denominationalism is dying. And if denominationalism continues to retard the Kingdom of Heaven, as it is apparently doing, God Almighty will destroy it root and branch. He is moving the earnest Christian men of Canada and they are entering rapidly into church union. He is working on the hearts of the laymen of the United States, and they will not much longer support or tolerate denominational propaganda. The loyalty of the Bible reading layman is to Christ and his interests.

Ministers whose wives and children are suffering martyrdom, says Henry Wallace, are willing if necessary to die for Christ and his cause, but they are not willing to lay themselves on the altar of sectarianism at the orders of officials who are receiving from \$3,000 to \$5,000 a year.

What shall be done? Let the denominations interested in Vinton county unite the 107 churches and maintain the 30 that will serve the interests of the community.

Below are quotations from the surveys made under the direction of Dr. Wilson, from which it may be seen that denominationalism produces bigotry and un-Christian bitterness and hatred.

#### Combine Country Churches.

"To do this may demand tremendous sacrifice. It may even mean that some churches will have to die, but long ago the church's Master died that others might live. Is the church afraid to follow his example? Will some churches be willing to die for the salvation of their community? It may mean that some ministers must give up their homes in the towns to take up a two-acre patch of ground beside a country church to live and work and die there among people who do not appreciate or understand. But the Kingdom of God will come nearer. Is that worth while?"

\* \* \*

#### Readjust the Ministers' Salaries.

"Throughout this region (Illinois) the salaries of ministers are good indices of the growth of the church. Churches which are doing well have recognized the necessity for a better salary for the minister. The home-missionary forces of this territory should devote their energies to improving the salary of the minister. This cannot be done by the minister himself, and very often his people are equally helpless in approaching the task."

"One of the finest church buildings in the county (Ky.) is that of one of the colored churches of the town of Providence—a structure worth about \$5,000. It is soon to be surpassed, however, by a rival colored church which expects to make the present edifice 'look like a hole in the ground.'"

\* \* \*

"There are 41 different denominations in the three Illinois counties surveyed."

\* \* \*

"Out of the 231 Protestant churches studied in the three Illinois counties it would be difficult to find one real Country Church, that is, one church that was designed especially to minister to farmers. Although 120 of these churches (a little more than one-half) are situated in the open country, they are simple annexes of the village church. The minister lives in the village; only 1.7 per cent of the churches in the country have resident pastors. None of these 120 churches has a programme designed for farmers. The sermons are those prepared for the nearby village church and in some cases are preached on Saturday evening, or Sunday afternoon."

\* \* \*

#### Envy and Hatred the Fruit of Sectarianism.

"The denominations in Daviess county are making slow progress in co-operating with each other. In most communities the churches feel that they are doing well if they can leave each other alone. In some places, however, denominational strife is still lingering and preventing the churches from using their energies for the best interests of the community. Denominational strife shows itself in different ways. At its worst it may be seen in the competition of two or more churches for converts and in the jealousy of one over the success of the others in revival meetings. Three such churches were found in a village of 700. The Methodists were accused of proselyting. The United Brethren were censured for building a church in the village when they were neither needed nor wanted. Both had some grievance against the Disciples. One of the ministers, when telling of the success of his work during the past year, said: 'I have taken in 113 members in my three churches and 35 of those have come from the other denominations. I tell you, my denomination is growing in these parts.' A certain inhabitant of the village said that if the Methodist Church were on fire, and if he should happen to pass by, and if there were a bucket of water standing near, he would kick the bucket over. In another village the clerk of one of the churches was asked about the standing of a certain member. 'Yes, he's a good member,' was the reply, 'he's one of the best fighters we've got.' Certain sects who talk most about their piety are generally the first to abuse others. Sometimes denominationalism takes on a more aggressive character than mere tongue lashing. One denomination took advantage of a quarrel within another church by promptly erecting a building in the village and winning over the offended members. Again, one denomination decided to build a church in a very small village. This aroused the jealousy of the people of another denomination, who within two days raised enough money to start a church build-



ing of their own. Two congregations, Disciples and United Brethren, were worshipping in the same church building. The building was looking shabby and the Disciples started to repair it. They accused the United Brethren of not helping them, but the United Brethren said that they had not been asked to do so. Scoffers in the neighborhood accused the Disciples of having ambitions for a pipe organ and a furnace. The Disciples thought that this report was started by the United Brethren, but the United Brethren denied the charge. Without making any arrangements with the Disciples the United Brethren were preparing to hold protracted meetings in the repaired sanctuary. On the day the meetings were to begin one of the Disciples locked the door against the United Brethren until arrangements between the two churches could be made. The United Brethren thought that they were locked out permanently and withdrew to hold meetings in a schoolhouse until money could be raised for a new church."

(In these churches very few boys under 21 belong. In one village not a single boy in the three churches.)

\* \* \*

### Exalting Denominationalism Above Jesus Christ and the Interests of His Kingdom.

"Sometimes the larger denominations insist on remaining in a field where they are not needed. A Methodist church with six members in a village of thirty-two people was closed by the district superintendent, who recommended that the members join the Disciples Church, with seventy members, the only other church in the village. The minister on the circuit fearing lest his denomination would suffer, continued to hold meetings contrary to the orders of the district superintendent. This same minister had four other churches upon which to expend his energy. In another village of 252 people there are three churches—Lutheran, United Brethren and Wesleyan. The Lutheran Church has thirty-six members, the United Brethren nine, and the Wesleyan fifteen. It is very evident that one or two of these churches should withdraw.

"A Wesleyan church with ten members is struggling to exist on one preaching service per month (on Saturday evening), one mile from a village where the members might just as well attend the Methodist Protestant Church. Two miles and a half on the other side of them is a church of their own denomination. A Lutheran minister travels ten miles once a month to preach to a congregation of eighteen members, although it is one of four country churches within a one-mile radius from a given point. The most flagrant example of an unnecessary church was found in a village of 150 people, where there are three churches—Baptist, Disciples, and Presbyterian. The Presbyterian Church was the last to be organized, and for forty years (until within the last year) received Home Missions support in spite of the fact that the other two churches were flourishing and were meeting the needs of the community. A \$2,000 brick building was wasted on this unnecessary and dependent congregation, with at present only twelve members."

### Union Sunday School Brings Children to Christ.

"The Sunday School in the country, on the other hand, is in one respect of more importance to the religious life of the community than the Sunday School in the village. Where a church has preaching on only one or two Sundays a month, something is needed to hold the congregation together; this need is supplied by the Sunday School, with its regular weekly sessions. We know also that it helps get people out to the preaching services—at least to the morning service. There is abundance of evidence that, through its use of interdenominational literature and through its local and state conventions, it tends to have a unifying effect, breaking down denominational strife. There are three union Sunday Schools in Marshall county and one in Daviess county. One of these has the largest proportion of attendance to enrollment of any Sunday School in the county, in spite of the fact that there are no regular preaching services in the church. The personal influence of the teachers overbalances all pedagogical failure, as is evidenced by the fact that many of the pupils are led into the Christian life."

\* \* \*

Country and village ministers bear the curse of denominationalism in suffering from starvation salaries. Following is a table showing the average salary each church pays its pastor:

County	Village	County
Daviess .....	\$314	\$166
Marshall .....	499	176
Boone .....	509	233

If some of the Bishops and high church officials were compelled to suffer what 75 per cent of the ministers are suffering, they would become flaming evangelists of church union and would pronounce anathemas on needless duplication of denominational effort.

\* \* \*

**Recommendations.**—The first need disclosed by this Survey is the need of a new spirit which can come only from prayer. We recommend that men pray for the spirit of federation, the co-operative mind, the instinct of union. It is made clear by the comparison of these three counties that a co-operative spirit is more needed than church union, for in some places where there is the greater number of denominations there is greater union among them. A spiritual union of the people is the first necessity, and prayer is its first bond.—Warren H. Wilson.

The place of the Sunday School is shown in this Survey to be pivotal in effecting the changes needed. Its improvement in recent years is marked. It is the one religious organization that is in the way of gaining, not losing ground. It contains the germs of church federation and of leadership, which are like the silk worms in the staff of the traveler from China centuries ago. They are the nuclei of a great religious revival. If the Sunday School leaders can now lift their work to a higher plane, inspire their organizations with the ideals of community service, co-operation, and the religious patriotism of the Old Testament prophets, they can leaven the whole modern movement in Indiana with the spirit of Christ.—Warren H. Wilson.



# Growing Demand for Church Union in Mission Lands

For the past ten years there has been growing in mission lands an earnest desire for church union. Missionaries have been troubled in conscience, because they knew that twice the results could be gotten from the same money and men and women in unified effort as is now gotten from the divided denominational effort. It appeared to men out in China and India as an almost criminal waste of money, to say nothing of men and women.

But the attitude seemed to be that as long as the money and workers were being offered for this denominational effort, that it was not wise to disturb the flow of money or service.

The growth of this union spirit abroad has been so great in mission lands that it is somewhat surprising that it has received very scant attention in the denominational press.

It remained for the World Missionary Conference in Edinburgh to give voice to this spirit.

We quote from "Echoes From Edinburgh," by W. H. T. Gairdner, published by Revell, N. Y., at 50 cents.

The resolution for the Continuation Committee was not proposed, however, till halfway through the morning session, after the "solemn act of worship," which the chairman with manifest sincerity had called the "most important part of the day's proceedings." Before that, a certain aspect or section of the report itself was discussed, and the conference listened to a number of speeches on co-operation in the mission field itself as actually practiced today. The object of this was manifest: it was to show how invaluable a thing co-operation is, and also how much more might be done if more definite measures were taken at the home-base towards that end. It was, indeed, a reminder of one of the findings of the report—that the progress of co-operation in the field often discovers its chief obstacle in the absence of co-operation at home. It was a reminder, too, of the belief of Bishop Westcott that, in the matter of co-operation and union, those on the circumference might often be ahead of those at the center. The truth of this last, indeed, received a striking parenthetic endorsement by an Australian delegate, Bishop of Gippsland, who made the surprising announcement of the serious, practical contemplation of organic union between the Anglican and Presbyterian communions of Australia, without any violation of principle on either side.

The mission-field which has gone furthest in the matter of co-operation, and has reached the most fruitful results, seemed to be China, and it was from that field that the most striking instances of co-operation were reported to them. And within the China field, the West-China province appeared to have gone furthest in this direction—being a new field, it was one on which experiments could be tried. The Conference had already, in the discussion on the Church in the Mission Field, heard a ringing word from China: "Hang on to co-operation like grim death!" and it now listened to a succinct account of what had already been accomplished through steady adherence to that

maxim in Western China. There, it was reported, was an advisory board, representative of nine organizations working in three provinces among eighty millions of people. Secondly, there was strict comity—a distinct delimitation of the territory occupied by each organization. Thirdly, under the head of education, there was a common course of study, common examinations, and examiners and certificates, and a common inspector of schools for the whole union. Fourthly, there was a union university formed by the federation of four missions, comprising normal, arts, theological and medical colleges. Fifthly, there was co-operation under the head of medical missions. Sixthly, a mission press, financed by one organization, but working for all. Seventhly, a Christian magazine for all. Eighthly, a hymn-book for all. Ninthly, constant exchange of ideas by correspondence; and, lastly, a standing committee for church union, the aim of which is definitely to work towards one church organization for Western China. It was a striking and most encouraging recital, and it was followed by a delegate from North China, who said that in Shantung many of the same results had been achieved. Another told of an educational union in Peking, one society taking the theological department, another the arts and normal departments, a third the medical. At that medical school there are one hundred students already, and the Chinese government has undertaken to give government diplomas to those that pass the final examination of that college. A delegate from Korea followed, telling of a union university to be shortly established in the capital, Seoul. These were by no means the only instances of effective co-operation on the field that were presented that day—striking instances were reported from India, for example. But the reports from China were in themselves enough to make the Conference feel convinced by that deliberate finding of the Commission on the Carrying of the Gospel to all the World, that through co-operation the forces in the field could be doubled, without the addition of a single man to the existing staffs.

"If the missionaries cannot supply this demand for leadership in the practical development of Christian unity, . . . that leadership will undoubtedly arise outside the ranks of the missionaries, and perhaps even outside the ranks of the duly authorized ministers of the Christian Church in China."

This was one of the warnings upon which the speech of Cheng Ching-yi constituted so illuminating a comment. And on the other hand, it equally illustrated the justice of the other warning—that of the Bishop of Birmingham, made in the discussion of the Report on the Church in the Mission-Field. His point (it will be remembered) was that it is absolutely imperative for Christians to be thinking out, to be giving closer and more earnest thought, to what are the essential constitutive elements of church unity. The keenness of the speech of the Chinese delegate proclaimed the truth of the first warning—that the Chinese may soon be acting for themselves in this matter. And



its very artlessness showed how completely unaware of the real difficulties and essentials of the question they would be if they did so act; thus unconsciously endorsing the second.

#### **A Chinese Christian on Church Union.**

Here, then, is this significant speech:

"As a representative of the Chinese Church, I speak entirely from the Chinese standpoint. We may, and we may not, all agree, but I feel it is my duty to present before you the mind of the Chinese Church as frankly as possible.

"The Christian federation movement occupies a chief place in the hearts of our leading Christian men in China, and they welcome every effort that is made towards that end. This is noticeably in the provinces of Szchuen, Homan, Shantung and Chihli. In educational work, evangelistic work, and so on, the churches joined hand in hand, and the result of this is most encouraging.

"Since the Chinese Christians have enjoyed the sweetness of such a unity, they long for more and look for yet greater things. They are watching with keen eyes, and listening with attentive ears, for what this Conference will show and say to them concerning this all-important question. I am sure they will not be disappointed.

"Speaking plainly, we hope to see in the near future a united Christian church without any denominational distinctions. This may seem somewhat peculiar to some of you, but, friends, do not forget to view us from our standpoint, and if you fail to do that, the Chinese will remain always a mysterious people to you. . . . In dealing with such a great problem, one is naturally led to consider the following points:

"1. Such a union is needed for these reasons:

"(a) Things that really help the growing movement of the self-support and self-government of the church in China are welcomed. A united effort, both spiritual and physical, is absolutely necessary (to this end).

"(b) Speaking generally, denominationalism has never interested the Chinese mind. He finds no delight in it, but sometimes he suffers for it!

"(c) Owing to the powerful force of heathenism from without, and the feebleness of the church from within, the Christians are compelled to unite in building up a defence of the church.

"2. From the Chinese standpoint, there is nothing impossible about such a union. Such difficulties as may be experienced will be due to our Western friends, and not to ourselves. The difficulties are possibilities only, and must not be allowed to overshadow the advantages of the union that I speak of.

"3. In China, and for the Chinese, such union is certainly desirable. China, with all her imperfections, is a country that loves unity both in national and family life.

"4. There is no time more important than the present. These days are days of foundations from both political and religious standpoints. The future China will largely depend on what is done at the present time. This is a time of unspeakable responsibilities, and we have to be most careful of what we do now.

"5. The Church of Christ is universal, not

only irrespective of denominations, but also irrespective of nationalities—'All one in Christ Jesus.' 'The world is' (to use a Chinese expression) 'one family, and China is a member of that family.'

"6. Will such a united church in China remain unbroken forever? is a question I can only answer by saying, 'I do not know.' But what it will do itself is one thing, and what we press it to do is another. We can only deal with what is to hand today, and the unknown future will settle its own affairs.

"7. I would, if you will allow me, make one suggestion, i. e., that this Conference will recommend that the Continuation Committee, when appointed, make careful investigation, and will consult all the Chinese pastors and Christian leaders, and obtain from them a free and frank expression of their opinion as to the needs of such a united effort, and the best methods to bring it about. For, after all, it is not your particular denomination, nor even is it your particular mission that you are working for, but the establishment of the Church of Christ in China that you have in view.

"It is the earnest hope of your present speaker, humble as he is, that this Conference will not allow the present opportunity to pass away without taking some definite action.

"In conclusion, let us go with our divine Master upon the top of the Mount of Olives, and there we shall obtain a wider, broader, and larger view of the needs of the church and the world."

#### **Expression of Need of Church Union.**

The report had distinctly paved the way for the discussion of unity. And the chairman, in presenting that report, had almost invited such discussion, when he said, "We in our commission and you in this Conference have surely had before you the vision of unity, a vision fair and beautiful, far better and far higher than anything we have dreamed of before . . ."

#### **Every one for Himself.**

Dr. Arthur J. Brown, the chairman of the North American Committee of that commission: Mission work all over the world, he said, is characterized by a lack of unity, of movement, of breadth of conception, and of definiteness of plan. The state of the church militant is the state of Israel in the Book of Judges. Yet surely we all see, he said, that liberty does not necessarily involve chaos!

#### **Canada Leading the Nations.**

In 1909 there was held a very large and important convention to consider the missionary responsibility of the Canadian churches to the incoming settlers in Canada, and the responsibility of Canadians for their share in world-wide evangelization. Through that convention a resolution favoring co-operation everywhere was submitted to the representative bodies of Anglican, Presbyterian, Congregationalist, Baptist, and Methodist bodies in Canada, and unanimously approved by each.

#### **Unity Needs Organization and Voice.**

Dr. J. Campbell Gibson, the chairman of the Commission on the Church in the Mission Field: We have unity by simply being in Christ, he insisted. But we need organized expression of it; "a body which could speak with one voice for all the missions of the world"



The Commission Report says: "We cannot too often remind ourselves that no large progress either in the unity of the church or in co-operative effort can be made with our present spiritual conception and capacity. The true path does not lie in treating our differences as unimportant, and impatiently brushing them aside as unworthy hindrances, but in finding through patient self-discipline a higher point of view which transcends them in which they are reconciled. On the intellectual side this is a task that calls for strength and perseverance; and on the moral side we need the power of a mighty love, which, by the clearness of its perception and the flow of its energy, illuminates and transforms the situation and makes all things new."

\* \* \*

"Unity, when it comes, must be something richer, grander, more comprehensive than anything which we can see at present. It is something into which and up to which we must grow, something of which and for which we must become worthy. We need to have sufficient faith in God to believe that he can bring us to something higher and more Christlike than anything to which at present we see a way."

\* \* \*

"While we may differ from one another in our conception of what unity involves and requires, we agree in believing that our Lord intended that we should be one in a visible fellowship. . . . The realization of the ideal may lie in the far distance and the difficulties to be surmounted may be overwhelmingly great; but it is something to have felt the stirring of a hope so rich and so wonderful."

**From the Official Messages of the Conference.**

"We have therefore devoted much time to a close scrutiny of the ways in which we may best utilize the existing forces of missionary enterprise by unifying and consolidating existing agencies, by improving their administration and the training of their agents. We have done everything within our power in the interest of economy and efficiency; and in this endeavor we have reached a greater unity of common action than has been attained in the Christian Church for centuries."

**Message of the Conference to Christians in Non-Christian Lands.**

"We thank God for the longing after unity which is so prominent among you and is one of our own deepest longings today. Our hearts are filled with gratitude for all the inspiration that your example has brought to us in our home-lands. This example is all the more inspiring because of the special difficulties that beset the glorious position which you hold in the hottest part of the furnace wherein the Christian Church is being tried."

**Missionaries Are Pioneers.**

"A missionary is the pioneer of civilization; it is he that makes law, order, trade, and wealth."

"Missionaries are pioneers of education; first the Sunday school, then the day school, then the college."

**PREPARING FOR THE REVIVAL OR SPECIAL SERVICES.**

The Revival or Special Service for renewing spiritual life of old and and inducing others to follow Christ, is too often the result of chance or circumstance.

After Christmas festivities is usually considered the time to begin thinking about these meetings, or about securing an evangelist.

It receives about as much attention or forethought from the members as does the annual picnic, and I fear not as much enthusiasm.

This results in these meetings being forced into the activities of the church instead of coming into them naturally. The work of the church during the whole year might very well center about, or be arranged with reference to this work. Unless it is, the churches will continue to lose membership.

If you have not done so, begin planning now. Call all the officials of all societies together, and get them to unite on a plan. Consult them as to the wisdom of calling an evangelist. They may prefer to do the work themselves—the pastor making the addresses or expositions.

The recent Methodist General Conference advised strongly that the pastor should do his own evangelistic work, and the Methodist publishing house has ordered an edition of **"THE PASTOR HIS OWN EVANGELIST."**

This book is almost a necessity to the pastor who does this special work in his church. The methods in this book for producing and securing results are worth the price alone.

But in addition to the Methods the book contains more material, Texts, Themes, Illustrations, etc., than any two books ever published on this subject. The introductory chapter is by Chas. L. Goodell, who receives upwards of 200 members each year as the result of revival services which he conducts in his New York City church.

Several years ago with the help of men like Conwell, Chapman, Pierson, I selected "One Hundred Revival Sermons." They are from mighty preachers of all ages, Chrysostom, Justin Martyr, Savonarola, Luther and down to D. L. Moody and Chapman. After reading one of Savonarola's fiery appeals, a pastor is encouraged to warn and entreat as did the famous Florentine.

If I knew of two better helps to the pastor in conducting his own special services I would recommend them.

F. M. Barton, Caxton Bldg., Cleveland, Ohio.

1. Send me "The Pastor His Own Evangelist," or "100 Revival Sermons," and I will remit \$2 within 10 days of receipt of same.

2. Send both books and I will remit \$4 within 10 days. Or send both books for \$1 enclosed and I agree to remit \$1 per month for 4 months.

3. Send The Expositor one year, and one book for \$1 and \$1 per month for 4 months.

Or send The Expositor one year, and both books for \$1 enclosed, and \$1 per month for 6 months.

Name .....  
Address .....  
Denomination .....



# The First Conference of Union Churches

CLAUDE A. M'KAY, GREENWOOD, MASS.

The first conference of Union Churches ever held in this country met with the Union Church in Greenwood, Mass., on June 11th. Massachusetts has 45 of these Union Churches. Two delegates were asked from each church to meet in this Conference, not to form an organic body or anything savoring of a new denomination, but to consider problems peculiar to the Union Church, and to exchange ideas and greetings. The Conference was planned by Rev. E. T. Root, secretary of the Massachusetts Federation of Churches, and declared by him to be "a remarkable success."

One of the most significant features of this Conference was its prophetic note. From the devotional exercises in the opening to the last address of the evening the idea prevailed that this was but the first of a series of increasingly large Conferences which the future will welcome—conferences in which the Community Churches of State and Nation shall meet to counsel concerning the Rural Religious interests, irrespective of denominations.

"Ye say that in Jerusalem is the place where men ought to worship \* \* \* Jesus saith unto her \* \* \* the hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth" was the very appropriate Scripture used by Dr. Batt, chaplain of the Concord Reformatory, in leading the opening devotions. "Mt. Congregationalism and Mt. Baptists, Mt. Methodism, Mt. Presbyterianism, etc.," are the mountains, the leader suggested, we insist today to be "the places where men ought to worship," but if the overlapping, overlooking and needless competition of Protestant Christianity is to be eliminated it must be by those who desire "to worship the Father in spirit and in truth," even if denominationalism must decrease that his Kingdom may increase.

The prophetic note was given further emphasis by the Rev. S. N. Adams, pastor of the Union Church at Concord Junction (Mass.)—a church that is 18 years old and the only Protestant church in a town of 2,000 inhabitants. Mr. Adams said that the flying machine, in a very modest and imperfect form, was used many years ago. It promised great things, but was in need of the thought and devotion of many men to enable it to fulfill its mission. Four hundred years ago, Mr. Adams stated, France had the automobile. It was a very small and imperfect beginning and both time and great labor have been required to perfect it and enable it to meet a need and become a public benefactor. The evolution of the Union Church is not unlike that of the flying machine and automobile. The beginning is necessarily small, but when the labor of many minds and the devotion of many hearts have been given for its perfection it shall become the answer to a sore need and to many prayers, as well as a great rural benefactor.

The same prophetic note was in the address of the Rev. E. T. Root, secretary of the Massachusetts Federation of Churches, in which he

spoke of the work of that federation in seeking to remedy the "overlooking and overlapping of the churches," and in endeavoring to bring about "consolidation somewhere and co-operation everywhere." He declared their purpose to adopt the motto of the Woman's Clubs of Kentucky, which is, "Keep the facts before the people until the people change the facts." For eight years Mr. Root has been bringing the facts before the churches of New England and the result is the basis for a most optimistic prophecy. Two Congregational churches in Georgetown, Mass., and three in Newburyport have been united into one, respectively. Two Baptist Churches in Lowell united, thus dividing expenses and doubling efficiency. The consolidation into a Union or Federal Church was effected with the Methodist and Congregational Churches at Shutesbury (Mass.); the Methodist, Congregational and Baptist at Somerset (Mass.); the Methodist and Congregational at Wilbraham; the same two denominations at Bernardstown; the Baptist and Congregationalists at Willington, Conn., and others almost "too numerous to mention." If these churches had all united through necessity, as a last extremity, no optimism would exist. Rather, in many instances, the union has been to stop the useless waste and senseless competition of over-churched communities and to better serve the community and more effectively promote the Kingdom. Two or three of the facts which Mr. Root proposes to keep before the churches of New England and the country, if possible, will represent the character and force of the entire array. "In a city of 100,000 population, 25,000 Protestants are struggling to maintain 43 churches; sixty years ago, the same number had only fourteen to support." If, in this case, there was no appreciable increase in Protestant inhabitants, why should twenty-nine additional churches be provided, some of which could not live now but for "church aid" from their respective denominations? Is money given and used for such "church aid" worthy to be classed "benevolence," or is it a contribution to denominational pride?

An investigation of the 100 smallest towns of Massachusetts, classified as one, two and three church towns, showed that the per capita increase of cost to members and citizens was very marked in the two and three church towns. The average salary of the ministers in the towns with one church was \$874, in the two-church town, \$687; and in the three-church, only \$473. The average outside aid required from the Missionary Boards in the one-church town was \$15; in the three-church town, \$155, or ten times as much! Nothing harder than for one of several churches, which have long been placed in the attitude of rivals, to agree to arbitrate all differences and unite in spirit and service with one or more sister churches, often resulting in a change of buildings (no small factor) and some minor sacrifices of peculiar denominational customs. This first Conference of Union Churches proves that it can be done; it has been done! Can anyone



doubt that we are at the beginning of a great Protestant readjustment?

The second significant feature of this first Conference was the comprehensive and healthy discussion of live Union Church problems. "What advantages and disadvantages has the Union Church in winning the community?" was fully discussed. The only disadvantages considered were: (1) The difficulty of overcoming that narrowness which either clings to one denomination at all cost or hides behind the excuse, "Your church has no denominational standing—if I should ever want to reunite with my denomination elsewhere, I fear they would not take me"; and (2) The danger of lethargy through lack of competition. The advantages were overwhelming. In union there is not only strength, but no un-Christian rivalry, a better example to children and outsiders, emphasis on essentials, and the greatest possible efficiency at the least possible cost.

"How shall we secure Missionary interest and gifts?" was not an easy problem and was not perfectly solved. One Union Church (Hopedale) supports a "Union Church pastor-teacher" in the foreign field, the Congregational Board having the oversight. Another (Blue Hill) sends its contributions where the members choose. They report: "The calls are many." Another (Greenwood) takes a Missionary offering quarterly, sending it successively to the Methodist, Congregational and Baptist Missionary Societies, and voting the fourth as they see best.

On the question, "Can Union Churches secure trained and accredited pastors?" none of

the lay-delegates reported any serious difficulty.

The question, "How can the Union Churches of Massachusetts secure a fellowship without forming a new denomination?" was answered by passing resolutions asking the Massachusetts Federation of Churches, an organization made up of representatives from fourteen denominations, to call the Second Conference of Union Churches about this time next year, and to elect on its Governing Board one lay and one ministerial representative from the Union Churches.

Rev. O. P. Gifford, pastor of the Brookline Baptist Church, Boston, gave the closing address of the evening. The address was interesting enough to command almost breathless attention and it was to the point. "Things follow their tendency" was the theme. A unique and hasty study of the evolution of the church showed the "Union Church idea" to be the natural result of the tendency of this age of combination, co-operation, social responsibility and fading denominational differences." The church has found sin too powerful an enemy to allow for factional fighting. The church cannot unite on definitions, but it can unite in a common Fatherhood, a one Saviour, a mutual brotherhood."

So the First Conference of Union Churches passed into history, but it shall, we believe, have many worthy successors, tending to make us one and helping us to hear above the din of our own denominational doings, the words of our Lord, "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one Shepherd."

## A Union Prayer Meeting

This is a small New England community of about 1,000 scattered inhabitants, more than half foreign. There are four churches, one Catholic and three Protestant—Episcopal, Congregational and Methodist Episcopal. The membership in the churches is not large, the Episcopal about fifty, the Congregational and Methodist numbering less than 150 together.

For some years there had been practically no prayer meeting in the town. In the Methodist Church there had been a so-called prayer meeting to which came the pastor, his wife and two faithful ladies. The pastor did the speaking and praying, his wife the singing and playing, for neither of the good sisters took part. Of course, once in a while some one would drop in, but quite often one of the sisters would have the gout and could not come, or the other the rheumatism, so that the average attendance was four, including the pastor and wife. In the other churches there was no prayer meeting at all, and had not been for years.

A little while before I came to the Methodist Church, a series of special meetings resulted in a union mid-week service, and when I came I was glad to fall into line and make this our community prayer meeting. It was held in the Methodist Church, but that was because we had a more convenient place. It was not a Methodist prayer meeting, for members of all

the denominations in town, even a few Catholics, came. It was the "community mid-week service."

We ministers (Congregational and Methodist, the Episcopal minister not living in town) felt that there was an exceptional opportunity for good to be developed from this service, and so decided to emphasize it. We therefore gave it a good space in our Sunday announcements and prepared especially for it.

We soon found that there was a timidity on the part of many that were glad to come as to praying or speaking in public. They never had done it, and I fear our prayer service would have reverted to the old condition had we insisted on conducting it in the same old way.

Our first endeavor was a course of talks on the "Seven Virtues and Seven Deadly Sins" (love temperance, faith, etc.,—lust, sloth, avarice, etc.). Mr. A. would speak one week upon one of them, and I the next, upon another. Our talks would occupy about 15 or 20 minutes of the hour. This we continued the fourteen weeks with a marked interest and increased attendance. Some said this was not a prayer meeting at all, but a young lecture course. However, we were able to get and hold the young people, many of them boys and young men. (Our attendance was fully



two-thirds young people, many not church members at all.)

When our Virtues and Sins were almost exhausted we began to plan for future evenings, and decided to get out programs to cover periods of two months. One number in each four was to be special. We prepared printed programs giving each group a heading. The general topic for the first nine evenings was, "Forward," and we subdivided it into two groups of four evenings each, with a special number in the middle. The first group was the "Big Four" (a familiar expression because of an express train of that name), the second was the "Little Four." Our special number, "An Evening with Lincoln," was given by an old personal friend of Lincoln's, a citizen of the community.

As we continued, these special numbers were filled by some out-of-town clergyman, speaker or singer. The ministers from neighboring cities were glad to come for their expenses, which were easily defrayed by a collection taken once a month. The president of a Southern negro college wanted to speak in one of our churches upon his work. We explained to him our mid-week service, where he could reach all the church members and many others. He was glad to come as one of our special numbers and received some financial aid from his visit. A young Italian from a nearby college spoke upon the work in the cities among his people to our interest and profit. We had a lecture upon the Emmanuel Movement and its influence on the church, one on Story Telling to Children in Sunday School, and the Telephone Co. gave us an illustrated lecture which explained away many of the differences between the subscribers and the company.

Now some will say, as some did, that this was not a prayer meeting at all, but remember these special services came but once a month and greatly interested the people of the town in our prayer-meeting. (It was always the prayer meeting. We called it nothing else.) These special numbers were a means of approach to many, they began to lose their fear of the name and the thought of it. The prayer meeting was not simply for a few "old-time" Methodists, it was not soon to be a "thing of the past,"—it was the most interesting and active service of the church life of the town. The young people, even the boys, made their engagements with the prayer meeting in view, the boys invited other boys and all classes came.

During the three evenings of the month which were not special, we were still further disabusing their minds of this fear of the old name, and at the same time trying to make the service the people's meeting.

Probably the most successful plan we used was one we called the "Question Box." A week ahead the people would hand in questions on any subject, or perhaps a suggested subject, and we would try to answer them as best we could. Then these questions would be thrown out for free discussion. A few would take part, and before they knew it, some of the timid ones would be expressing their opinions just as though we were a family group.

These were real testimony meetings—have known some to speak a number of times at

one meeting upon a single subject. One question I remember that aroused considerable interest was as to whether it was easier to be a Christian now or in the days of the early church. This took the form of a debate among several young men and was even carried by them to the Young Men's Club and proposed there for the semi-monthly debate question. We found that a good plan was to have one minister sit in the congregation among some of the more timid ones and start the questioning from there. Before long he could indulge in a little quiet conversation among those about him and the timid section would soon become active in the discussion.

Throughout the summer we have conducted this meeting upon the Congregational Church lawn. It slopes nicely down among large trees, the people bring their cushions and sit on the slope, the minister reads the Scripture by the light of a few Japanese lanterns, familiar songs are sung so that we need no books, and the minister speaks upon some theme appropriate to the surroundings, such as "A Sermon Beneath the Trees," taking illustrations from references to trees in the Bible to furnish material for the talk, such as "the barren fig tree," "the tree which encumbered the ground," "the tree in first Psalms," whose roots sank deep by the waters, the tradition of Christ's cross being made from a tree which grew from a sprout plucked from the Garden of Eden, etc.

The result of this special effort has not only been seen in enlarged attendance (our attendance during the winter averaging about fifty, and at times over 100 being present), but a greater freedom in the prayer meeting and young people's societies, and a feeling of unity between the churches such as has not been seen before. On special occasions we now have one good union service instead of two or three poor ones. This summer the Congregational minister was away for about two months. His people voted not to have a supply, and came over and worshiped with us. Their choir sang with our choir—and I acted as pastor to both congregations. Now Mr. A. is back and my church will do as did his. All this in a conservative New England town.

From this has sprung a Young Men's Club and a Boys' Club, which are made up from all denominations and some outside. In the younger club there are a number of Catholic boys. We treat each other as Christians, all honestly and earnestly working toward the one end,—the betterment of the community and the promotion of the cause of right and truth, forgetting, in this larger work, the petty differences of creed and individual preference. Our work among the boys has been very interesting and we believe helpful to us all, but that is another story. Our prayer meeting has been and ought to continue to be a source of continued power in our church and town.

"What is the difference," the rotund bishop good-naturedly asked Archbishop Glennon, "between a bishop and an archbishop?"

"Well," replied Archbishop Glennon with a glance at the Kansas bishop's "front," "I should say it was mostly in the arch, Bishop."



## CHURCH UNION HYMN.

(After Mrs. Howe's "Battle Hymn of the Republic.")

Mine eyes have seen the glory of the coming  
of the Lord;  
He is trampling out the creeds, that men have  
built of words;  
He hath said that those who love him shall  
sheath their man-made swords.  
His truth is marching on.

I have seen him in the watch-fires of a hundred  
different sects.  
Each has builded him an altar, on various  
words or texts.  
Now he speaks his righteous sentence on their  
dim and flaring lamps.  
His Word goes marching on.

In the beauty of the lilies Christ was born  
across the sea,  
With a glory in his bosom that transfigures  
you and me.  
As he died to make men holy, let us die to  
make men free,  
While God goes marching on.

## A LONG STEP TOWARD CHURCH UNION.

J. GARDNER SMITH, M. D.

The Mount Morris Baptist Church of New York City helped to make an epoch in Christian history on March 27, 1912, when it received and adopted the report of a committee of twelve which was appointed December 27, 1911, to suggest a closer fellowship with other denominations. This committee considered the matter very carefully and tried to present resolutions in accordance with truth, intelligent thought, the spirit of the age, a broad policy, expediency, and above all, to do what is right and just.

Religion is a belief, and every mind has a right to its belief, but no man has a right to force another to believe just as he does.

The Baptist denomination began about 1520. They were called Anabaptists, because they believed in baptism after a confession of faith, or a rebaptism in the case of children previously christened. Then they came to be called Baptists. The denominational essentials were:

1. Individual church government.
2. A spiritual baptism after confession.
3. Freedom of conscience (to read and interpret the Bible for one's self).
4. Christ the guide of conscience.
5. Separation of church and state.

In America custom has changed 2 and 3 to a required immersion, although for the first one hundred years sprinkling was as much a mode of baptism as immersion. In London, Doctor Clifford's great church, in Manchester, McLaren's, and in Liverpool, Doctor Aked's former church, admit to full membership on any form of baptism or none.—Christian Work.

I know not whether there may partings be,—  
The rending of earth's ties that are so sweet;—  
But this I know:—That rest for breaking hearts  
Is found at Jesus' feet.

## BOOKS YOU CANNOT AFFORD TO IGNORE.

You can add five or more members to your church. You can increase the attendance of your prayer meeting 10 per cent.

I will help you produce these results. You follow the suggestions, ideas, plans and methods faithfully, and do your part, and if they fail to produce the results mentioned above, notify me, and I will return the money which you have paid for the two books.

Results equal to or greater than these have been produced by other pastors who have used The Expositor and the methods in two books, "The Pastor His Own Evangelist," and "One Hundred Prayer Meeting Talks and Plans." You can do as well or better.

**Five New Members.**—You will secure that number or more, when you conduct two weeks' special services along the lines of plans in "The Pastor His Own Evangelist." This 500 page book contains Methods that have resulted in 20 to 30 accepting Christ. It also contains Suggested Texts, Seed Thoughts and Illustrations for 18 services. The preliminary chapter, by Charles L. Goodell, who adds 200 members to his church each year, will enthuse any pastor.

**10 Per Cent Increase in Prayer Meeting.**—Other pastors tell how they did better than that in "One Hundred Prayer Meeting Talks and Plans." Introduction by F. B. Meyer, B. A., London. They did it with the Methods in this book, and did not have what we added: Texts, Outlines, Thoughts on the Theme, Illustrations, etc., for 105 Prayer Meetings.

There are many other features in The Expositor that makes it it "the most helpful preacher's magazine published." It was instrumental in winning the battle for "The Bible, the text book of the Sunday School," and our campaign for a general increase in preachers' salaries is gaining ground daily.

F. M. Barton, Caxton Bldg., Cleveland, Ohio.

1. Send me "Pastor His Own Evangelist" or "100 Prayer Meeting Talks and Plans," and I will remit \$2 within 10 days of receipt of same.

2. Send both books and I will remit \$4 within 10 days. Or send both books for \$1 enclosed and I agree to remit \$1 per month for 4 months.

3. Send The Expositor one year, and one book for \$1 enclosed and \$1 per month for 4 months.

Or send The Expositor one year and both books for \$1 enclosed and \$1 per month for six months.

Name .....

Address .....

Denomination .....

The Rev. Parley E. Zartman, D. D., of Jamaica, New York, so long associated with Dr. J. Wilbur Chapman and the evangelistic committee of the Protestant Church, has accepted a call to the Moody Bible Institute, of Chicago. His nominal position at first is that of assistant to the dean, Dr. James M. Gray, but it is understood that ultimately he will become the executive head of the Extension Department of the Institute.



# METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

The editor of this department spent his vacation in a quiet shady nook by the salt water of Puget Sound. He did not preach anywhere, but did, occasionally, attend church service and mingled with pastors of different denominations.

He kept his eyes opened for methods and brought away many new ideas that from time to time will appear here. It was of unusual interest to meet so many preachers who read this department of *The Expositor*. During the year we expect to have from some of them interesting articles about their own work.

It is just as easy for a preacher to criticize as for anyone else to do so, but we do not desire to find fault with any of our brethren in the ministry. There are some grains of comfort, however, for pastors in small churches to be derived from the failures of some of the large churches.

We are prone to think that in our small fields of usefulness we are very greatly handicapped. If we only had a large church how we would work! But the editor has concluded that the large churches are simply magnified problems.

The pastor of a church of 1,500 members knows very few of his people, and carries a tremendous burden besides. It is true that he has a larger congregation, a better choir, and usually a fine pipe organ. These are great incentives, and draw out of a man all his best powers. But there are grave handicaps also.

One of these large churches that the editor attended lacked the warmth of welcome and cordiality usually found in the small church. He entered, seated himself, and after the service left the church without one word or glance from anybody!

Though two pastors were present neither of them took pains to speak to individuals after service. We have never known of any greater lack of social warmth even in a village church. One excuse for this condition is the vastness of the enterprise, the cosmopolitan character of the church machinery.

The pastor of the average small church has the greatest opportunity. He sometimes becomes discouraged, and he occasionally indulges in longing for a greater field and a larger salary. Let him realize, however, that he has it in his power to transform his own life and his own field.

By deeper study, better preaching, and a lot of hard work he can become the center of many kinds of useful activities. Possibly he may become a leading citizen. We know many pastors in small fields that have made themselves felt for good to a remarkable degree.

After all, brethren, it remains with us as individuals whether or not we shall fill our places full. Garfield said, "Be fit for more than the thing you are now doing. If you are not too large for the place you occupy you are too small for it." In many senses this is true.

The salary of the average pastor should be larger than it is and *The Expositor* is doing much to secure this boon for underpaid men. But the salary is not, after all, the main thing. With the larger field and increase of salary

comes the increase in the cost of living, and the enlarged income many times seems to be accompanied with so many added obligations and expenses that for its sake alone the prize is not worth striving for. Let the pastor do his level best where he is, educate his people to a sense of their obligation to himself and the work, and gradually come to enjoy life because of its opportunities for service rather than for gain.

\* \* \*

The editor desires short answers to the question, "How and what do I study aside from the time devoted to sermon preparation?"

\* \* \*

Please put F. A. King, 4 South Sixth street, North Yakima, Wash., on your mailing list this season and when sending out letters and printed matter to your people send samples to him.

## THE PLURAL MINISTRY PLAN.

There is much food for thought in the suggestion that a change in the management of our large institutional church must come if not only their chief ministers are to be saved from a breakdown, but the churches themselves saved from disintegration.

There have been many breakdowns among the foremost ministers of the land, and many a parochial breakdown has followed hard upon such a catastrophe. The reason is not far to seek—the burden has been too big and heavy for one pair of shoulders. Relief must be sought. The question is, in what ways?

Several thoughtful observers think the situation demands a radical change in administrative methods. At the present time the chief minister of a large institutional church has to be preacher, pastor, teacher and administrator all in one. True, he has minor helpers, paid and unpaid, but they are not and cannot be said to be even efficient understudies.

What is needed is what has been called a "plural ministry," a group of equally efficient persons, to whom the varied details of parochial activity might be separately assigned. There should be a preacher whose work should be confined to the pulpit; a pastor, who should do the visiting; an educational director, who should supervise the religious teaching, and an administrator.

These should form a sort of faculty, after the college plan, each should be a specialist; all should have equal rank in the faculty and adequate emolument, and all should be subject to the administrator, who should have the same executive ability as the head of a big college or a big corporation.

Many big churches of the institutional type have as large an enrollment as many of our colleges, but are working with a hundred-fold smaller staff. Inefficiency is the inevitable result, with an executive breakdown and an institutional collapse to boot.

The equipment of a church faculty would cost money. But it would pay in the end. There would be no such loose ends and methods as exist today in church management. With their elimination and with the intensive



work of the ecclesiastical plant increased at least five-fold, the stimulation of every department would soon create enough energy to enable the ecclesiastical engine to run by its own steam, to say nothing of the increased power it would be able to generate for distribution in the community.—Exchange.

A PLAN FOR PREPARATORY SERVICE.

Rev. Edgar C. Wheeler, of Tacoma, has tried an unique plan to get his church members to attend communion preparatory service. At 6:30 o'clock on the evening of the regular prayer meeting the ladies served a dinner at the church and while seated at the table Mr. Wheeler conducted the service and preached the sermon. About seventy attended, more than came out the following Sunday to attend communion.

HOW ONE CHURCH ENLISTS WORKERS.

The First Presbyterian Church of Seattle is said to be the largest Presbyterian Church in the United States. Every Sunday it has a large number of visitors, and in order to reach them the pastor uses the following card:

TO THE VISITOR

You are MORE than welcomed to our Church, and we earnestly urge you to make yourself known to us. Give the Pastor your name and address at once.  
If you will thus co-operate with us we will be able to do more for your comfort.

Name .....  
Address .....  
Member of..... Church. Member Young People's Society? .....  
Formerly of ..... City.

With a membership numbering thousands, there are numerous changes of address, and in order to keep informed as to the whereabouts of his people the pastor uses this card:

Change-Address-Card

I am a member of THE FIRST PRESBYTERIAN CHURCH of Seattle, Wn.  
My former address was.....  
My present address is .....  
My present phone is .....  
Please correct church roll accordingly.  
.....19..... Name.....

In order to enlist the newcomers in some active service he presents them with the following list of work from which they can choose what they desire:

WORK FOR WORKERS

- 1. Sunday School.
- 2. Missionary Society.
- 3. Pastor's Aid Society.
- 4. Mid-Week Bible Club.
- 5. C. E. Society.
- 6. Intermediate C. E. Society.
- 7. Junior C. E. Society.
- 8. Sunshine Society.
- 9. Men's Bible Class.
- 10. Women's Bible Class
- 11. Adult Bible Class—10 A. M.
- 12. Post-Sermon Bible Club.
- 13. Ushering.
- 14. Branch S. S. work.
- 15. Evangelistic Class.
- 16. Missionary Study Class.
- 17. Normal Training Class.
- 18. Brotherhood.
- 19. Committee work.
- 20. Sunday Kindergarten.
- 21. Sunday Nursery.
- 22. Day Nursery and Kindergarten.
- 23. Physical Culture work.
- 24. Shop work.
- 25. Hospital work.
- 26. Chinese-Japanese Mission Schools.
- 27. Church calling.
- 28.
- 29.
- 30.

Name.....

Address.....

Dear Parishioner:

There are, including the committees, more than seventy-five pieces of work in connection with this church. You ought to enter one of the departments and begin active work. Please study this partial list of departments and mark "X" opposite the department in which you would like to work, or in which you desire to be entered as a pupil and student. The session and your pastor urge you to take a deep interest in the work of the church. Please make a selection at once and return this to the pastor with your name and address.

Your friend,

M. A. MATTHEWS,  
Pastor First Presbyterian Church,  
Seattle, Wash.

Date, ....., 1909.



## A SPLENDID MISSIONARY PLAN FOR LOCAL MINISTERIAL UNIONS.

Somehow or other it has always been difficult to secure adequate missionary instruction for the average church. There are a great many congregations that are not interested in missions. When the pastor announces a missionary topic many of his regular listeners remain away from church. For this and other reasons many pastors do not preach missionary sermons. However, every pastor preaches one or two during the year and is usually interested in some special missionary or mission field.

To aid the churches and to make it easier for pastors a plan of pastoral exchange has been suggested. The Ministerial Union, of Salem, Oregon, is working out such a plan this season. Each pastor is assigned a special missionary or field, irrespective of his denominational affiliations, and this one subject he studies until he has mastered it.

Upon a certain date when each pastor is ready the churches enjoy an exchange of preachers at the Sunday evening service and each one hears a sermon on some phase of missions. These exchanges continue until each pastor has been the rounds of the churches. The exchanges are usually one month apart and are very enjoyable occasions.

This plan makes it possible for the churches to hear numerous missionary sermons by different men and each pastor has only one sermon to prepare.

## DISPLAY THE STARS AND STRIPES.

One church we visited recently had a large silk flag that is occasionally suspended from the center of the church dome during church service. The appearance is beautiful and to so display the flag occasionally is to keep ever burning the glowing flame of patriotism.

## CHURCH FINANCES.

It is not too early to begin plans for raising the church budget for next year. Several finance committees have found it worth while to use the perpetual pledge card. The following is a good example:

Until further notice I promise to pay toward the support of

**The First Presbyterian Church, of Seattle**

at the rate of \$.....per week, beginning.....  
payable <sup>weekly</sup> <sup>quarterly</sup> <sup>monthly</sup> <sup>annually</sup>. It is understood that this pledge may be cancelled at any time by paying proportion due and notifying Treasurer in writing of desire to cancel.

Signed.....

Seattle, Wash. Residence.....

.....19..... Business Ad.....

(OVER)

Any other form could be used if somewhere on the card the words "Until further notice" be retained. Such a plan make annual pledge getting unnecessary.

## A BIRTHDAY GREETING.

Some pastors make much of every slight opportunity to interest the boys and girls. Rev.

John H. Matthews, of Seattle, used at one time a very attractive birthday greeting which was given to every child in the church on its birthday anniversary.

The little folder contains a small picture of the pastor and an appropriate birthday wish in the form of a selected poem. This order was put into an envelope and given or sent to the child. These are little ways of winning the attention of the child and of binding him to the church.

## THE REASONABLENESS OF RELIGION.

Dr. H. L. Boardman, pastor of the Baptist Church, North Yakima, Wash., announces that he will deliver a series of sermons on Sunday mornings for the remainder of the year on some of the fundamentals of so-called orthodox religion.

He believes it is quite possible to justify the positions of evangelical faith as reasonable. Accordingly he will ask, in these discourses, whether it is reasonable to believe:

In a Personal God?

In the Bible as a Revelation from God?

In the Cross of Christ?

In Miracles?

In the Incarnation?

In Retribution for Sin?

In the Gift of Eternal Life?

Dr. Boardman will devote two sermons to the presentation of the subject of miracles, this being the storm center of much of the opposition to evangelical faith today. He earnestly invites to attend these services those, in the church and out of it, who are of skeptical bent, in the firm belief that an intelligent consideration of these themes will conduce to the confirmation of faith where it is weak, and to the begetting of it where it is not.

## GOOD SERMON TOPICS.

To Follow Jesus Must a Man Be Poor?

Read Matt. 9:18-22.

Can a Rich Man Be a Christian?

Read Matt. 19:23-24.

Was Jesus a Socialist?

(What is the Christian Remedy for Present-Day Social Wrongs?)

## WORKING BY SCHEDULE.

How many ministers work according to a definitely arranged schedule? Are there any who actually map out their work for a week or a month or a season?

Doubtless there are many who do, but it is probably true that the great mass of pastors live from day to day without knowing before hand what they are going to do.

The editor would like to have letters from any pastors who do work by schedule, stating how they do it, why they do it, and what good results come from the plan. It is such an important matter in the question of efficiency that we wish to give our readers light and help just here.

Here is a suggested schedule for a pastor in a city of 15,000 population, with a church membership of something less than three hundred:



### CHURCH FINANCES.

Plans will soon have to be made for finances of the church, and the following card is presented as a suggestion. Its combination of giving and serving is unique. Why not secure pledges for service at the same time one secures promises of money? We hope many of our readers will put such an idea in their next year's pledge cards:

### Church Subscription of

Date ..... Residence.....

SPACE A		SPACE B		SPACE C		SPACE D	
Weekly		Current Expenses only	<input type="checkbox"/>	Quarterly		Chinese Mission	Chinese Teacher
Offering		Expenses only	<input type="checkbox"/>	Half-Yearly		Marionettes	Teacher's Office
5 cts.				.....		.....	.....
10 cts.				.....		.....	.....
25 cts.				.....		.....	.....
50 cts.				.....		.....	.....
\$1.00				.....		.....	.....
2.00				.....		.....	.....
5.00				.....		.....	.....

Mark an x in Space A the sum you wish to give as a regular offering.

Unless otherwise specified, it will be assumed that your pledge is to be paid weekly through envelopes, to be furnished by the church.

This subscription is purely voluntary and may be withdrawn or changed at any time by sending information of the fact to the treasurer. Otherwise it will continue to be in effect until cancelled. It will be reckoned as beginning at the date indicated above.

Mark an x in one square of Space B if you wish your subscription to be devoted exclusively to one object. If there is no mark here, it will be divided according to the plan indicated on the back of this card.

If you wish to give your subscription in larger but more infrequent payments, fill out one of the blanks in Space C, with the desired amounts written under the word which describes when you wish to make payment. If an annual subscription, fill out the date at which it will be paid.

In Space D underline the branch of church work with which you would like to be connected.

(OVER)

We think they have since been published in book form, but no one has ever spoken on this subject with more force and good sense than he. We print one of these talks on pastoral

"Spurgeon had an assistant pastor for his



immense flock; but he made it a rule to visit the sick or the dying in as many cases as possible. He once remarked to a friend, 'I have been today to visit two of my church members who are near eternity, and both are as happy as if they were going to a wedding. O, it makes me preach like a lion when I see how my people can die.'

"It has always been my custom to take a particular neighborhood, and to call on every parishioner in that street or district; but I have seldom found it wise to send word in advance to any family that I would visit them on a certain day or hour. For I might be prevented from coming, and thus subject them to disappointment or annoyance. Run the risk as to finding them at home; and, if they are all absent, then leave your card, and try again at another time. If you come in upon your people unawares, as you commonly will, it will depend upon yourself to secure a cordial welcome.

"If you come in with a hearty salutation, and ask them to allow you to sit down with them wherever they are, regardless of dress or ceremony, you will soon be perfectly at home with them. No one should be so welcome as a loving pastor.

"Do not squander your call in idle trivialities or gossip. Encourage them to talk with you about the affairs of your church, about the Sabbath services and the truths preached, and the influence that your message is having upon them. In this way you may discover whether your shots are striking, for the gunnery that hits no one is not worth the powder.

"Fishing for compliments is beneath you; but it does cheer a pastor's heart to be told, 'Your sermon last Sunday brought me a great blessing'; 'It helped me all the week'; or, better still, 'Your sermon brought me to decide for Christ.'

"In a careful and delicate way seek to draw out your people in regard to their spiritual condition; if you find that any of the family is anxious about his or her soul, or has any peculiar spiritual trouble, then manage to have a private and unreserved conversation with that person.

"Be careful how you ever violate the confidence reposed in you. A family physician and a faithful pastor often have to know some things that they do not like to know, but they should not let any one else know them.

"This intimate, personal intercourse with your flock will enable you to bring the undecided to a decision for Christ. It will also enable you to clear up difficulties and to solve doubts, gently to rebuke the delinquent, and to encourage the diffident and desponding. A close, hearty, personal talk will often accomplish more than a hundred sermons.

"As a school of practical theology there is nothing like dealing with a human soul in its various needs or conflicts and temptations. Next to God's Word, the most important thing for you to understand is the human heart. Out of the knowledge that you gain in your intimate intercourse with your people you will often make some of your best practical discourses. A living person is worth a dozen dead books to instruct you.

"A house-going minister makes a church-

going people. He wins hearts. If you make yourself at home in everybody's home, if you are hearty in your manner,—especially with the children,—if you come often to visit them in their sickness and in their sorrow, if you deal with them frankly and lovingly, you will gradually weave a cord around their hearts that is not easily broken.

"They will forgive a poor sermon, and stand a plain sermon without flinching. It is your business to be popular, not to gratify vanity, but to make your heavenly message winsome. You represent Christ. Study to win everybody. Take an interest in everybody. Never slight the smallest child, or the poorest or most obscure human creature in your parish. Never knuckle to the rich; never neglect the poor.

"The most effective ministers, who build up the most solid churches, are the good pastors. If many a minister would take part of the time that he now spends in polishing his sermons (and often polishing all the edge off), and would devote it to going among his flock, he would have a bigger congregation and vastly more conversions to Christ.

"All this pastoral work will consume time, and will often put a sharp strain on your nerves. No matter; it will pay in the end. Nothing costs too much that will save a soul. The shepherd who is above the watching and the tending and the nursing of his flock will soon have no flock to watch."

## TWO GOOD PRAYER MEETING METHODS.

The Christian Church, of Athens, Ala., is having some very helpful and enthusiastic prayer meetings. With the beginning of the year they began a study of Philipians, "Paul's love-letter." One meeting was given to a study of the author and getting an outline of the letter. Then they began memorizing the letter by assigning four verses each to twenty-six people who pledged themselves to be faithful in attendance. As there are only one hundred and four verses in the epistle, that covers the ground. On the first night of a revival service the prayer meeting "faithfuls" recited from memory the entire epistle.

A church in Kansas City, Mo., is seeking to build up responsibility for the midweek prayer meeting by getting the members to sign a special pledge, with these words: "I promise to take some part, aside from singing, in every midweek prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master."

## Some Quotations.

Pride and weakness are Siamese twins.—Lowell.

The devil did grin; for his darling sin  
Is pride that apes humility.

—Coleridge.

\* \* \*

Pride that dines on vanity sups on contempt.  
—Franklin.

\* \* \*

Pride's chickens have bonny feathers, but they are an expensive brood to rear. They eat up everything, and are always lean when brought to market.—Alexander Smith.



## GRADING CHURCH MEMBERSHIP.

From time immemorial church membership has consisted of those who confess the creed and accept the covenant. Individual churches have modified this custom somewhat from time to time. College churches have often accepted pupils on an associate basis without disturbing their home membership.

We have heard of an affiliated relation, but the Queen Anne Congregational Church, Seattle, has actually adopted a graded system. The following "Membership Application" explains itself. Three kinds of membership are offered:

## Membership Application

### Queen Anne Congregational Church

Our  
Father's  
House

This Church offers three kinds of membership:

**Regular Membership**—All such join on Confession of Faith or bring letters from other churches. ☐

**Associate Membership**—Allowing one to retain his membership elsewhere. It is recognized that many on the Hill desire to retain their membership in some church in another part of the city, or in some other town or city. They would like, however, "to feel at home" in a church on the Hill, the place of their residence. This is provided for in the associate membership. ☐

**Sustaining Membership**—For those who simply desire to support the church financially and to enjoy its privileges. ☐

Application is hereby made for membership (make a X in the square opposite the kind of membership desired), it being understood that such membership may be terminated on giving written notice.

Name ..... ☐

Residence ..... Phone.....

Buss. address..... Phone.....

Date .....

For the support of the work of the church, a pledge is hereby made of..... a week, beginning from date and continuing until cancelled.

But we want you, not your money.

With this the pastor issues four blanks in different colors, viz.: white for regular membership, blue for sustaining, yellow for asso-

ciate, and pink for information. This last is a novel idea. It is the first one sent out in the membership campaign and provides five blanks for proposed candidates. It could be used in any church. We print the blank here:

It should be stated that this church is located in a residential part of Seattle, quite a distance from the center. Many people live there who go down town to church services on Sunday, but do not participate in church work unless it be through this church at Queen Anne. Dr. Strong, the pastor, believes that in large cities there should be some form of denominational federation and this plan of his is a step in that direction.

## ASK ABSENT MEMBERS FOR AN OFFERING.

One church of which we know not only makes a financial canvass of all the people in the parish, but sends letters to those that are out of town. The following letter is used by Rev. Chas. C. Davison, Jr., and is suggestive. It is printed on a hectograph in blue ink and makes an attractive message. We give it in full:

Dear Fellow Christian:—

We send you fraternal greetings in the Lord. You will rejoice with us in that our work has taken on new life and that a deeper interest is being manifested on every side. We are advancing and the people show a splendid willingness to work.

We ask each of our members to contribute something each week this year to our two funds; current expense, and benevolences. We need about 20 cents for the one and five cents for the other from each member each week. Will you pay to God what you owe him this year? Lev. 27:32. If all will pay "as God has prospered him" there will be a burden on none. Try God's plan, the tithe, and see if he will not pour you out a blessing, Mal. 3:10-12; Matt. 23:23. Sign the enclosed card per week, month or quarter or yearly as you prefer and return to Porter R. Hudson, Treasurer.

Hoping that you remember us in your prayers and assuring you that we do not forget you, we are,

Yours in the love of Christ.

### Membership Campaign.

Queen Anne Congregational Church		OUR FATHER'S HOUSE
I would suggest that the following people be seen:		
_____	Residence	_____
2 _____	"	_____
3 _____	"	_____
4 _____	"	_____
5 _____	"	_____
Signed _____		
NOTE—There are three kinds of members:		
<b>Regular.</b>		
<b>Associate, i. e.</b> Those who join this Church and yet retain membership elsewhere		
<b>Supporting, i. e.</b> Those who are willing to support the Church financially.		

## THE PASTOR AND PURITY REFORM.

Since the report of the Chicago Vice Commission the whole country has been aroused as never before to the enormity of the vice evil. It is appalling beyond description, but Chicago is not the only place where vice is rampant. Every village, town and city is involved and every new generation faces the sex crisis.

It is being shown conclusively that the rural church has a far wider influence and a greater opportunity than it has sometimes imagined. As a social and educational center it has no rival. If properly used the church may aid in solving this problem.

In a recent lecture on "The Social Evil," by Graham Taylor he told the inside history of the Chicago vice commission, of which he himself was a member. In the midst of the lecture, which was delivered before a conference of ministers, some one asked what a preacher could do to help solve the problem. Dr. Taylor said that one of the first duties of the pastor is to inform himself.

He said that a new edition of the Chicago Vice Commission report is being prepared and may be had by addressing the American Vigilance Association, 105 Monroe St., Chicago, but good reasons must be given for having the book before it will be delivered. After reading this report or securing facts in some other way, the pastor ought to call his men together and tell them the facts. This, Dr. Taylor believes to be the duty of every pastor.

It is a great question, perhaps more serious than the liquor evil, and in some way must be met or our national manhood will depart! The young people of every community must be reached, instructed and saved to lives of purity. For a number of years the writer has been interested in this line of work and knows by experience the great need there is for wise effort along these lines.

One of the best ways of helping is by loaning of books. At the present time there are many excellent handbooks that ought to be in more general use. Forbes & Company, Chicago, is printing a series of such books by Dr. E. B. Lowry, entitled "False Modesty" (for parents), "Confidences" (for girls), "Truths" (for boys). They are pocket size and sell for fifty cents each and are very highly recommended by the medical profession as well as educators.

Longmans, Green & Co., New York, issue a forty cent book entitled "Healthy Boyhood," and Jane Addams has written "A New Conscience and an Ancient Evil," published by Macmillan Co., New York, at one dollar. These, with Miss Addams' book, "The Spirit of Youth and the City Streets," constitute a good working library for any pastor.

There are, of course, many other books, some of which we have mentioned in this department from time to time. The editor will gladly answer questions, suggest lines of work, and give lists of books, etc., if any one cares to consider the question further.

## SERMON TOPICS.

Power for Witness, Acts 1:8.  
The Saving Name, Acts 4:12.  
Faithful unto Death, Acts 7:59, 60.  
Come Over and Help us, Acts 16:9.  
The Owner's Mark, Rom. 8:9.  
—James Hastings, D. D., in "Great Texts."

## SUGGESTIONS FOR PRAYER MEETING SUCCESS.

Plan an interesting series of topics. Either take the list prepared by your denominational board, or select them for yourself. A series on Old Testament or New Testament characters would be good. "The Women of the Bible" would make a good series. It is often helpful to study one or more Bible books, devoting a number of weeks to each one.

\* \* \*  
One pastor we know of is taking Gulick's "The Growth of the Kingdom of God" as a text book for his prayer meeting. Another pastor we know once took up the study of the Psalms. One Psalm was studied each week.

\* \* \*  
A successful prayer meeting should begin and end on time. The pastor should lead and should be thoroughly prepared. He should not talk the topic to death, but leave much for the people to discuss. A wise leader will ask questions and seek to draw out the ideas of the people.

We attended a meeting recently where the leader wrote four questions on the blackboard, distributed pencils and blank sheets of paper numbered to correspond with the questions and asked the people present to write such answers as they pleased. They were collected and read by the leader with unusual interest. Some people who cannot talk in prayer meeting are glad to express themselves in writing.

\* \* \*  
The prayer meeting room should be light and pleasant. Bibles with good sized type should be provided just as freely as hymn books. There is a tendency at present to introduce the old, stable, grand devotional church hymns in prayer meeting worship. It certainly adds dignity and force to the occasion. If the pastor has not tried it let him use the church hymnals this winter.

\* \* \*  
Sentence prayers are very often a distinct aid to the meeting. Many people cannot sustain a continued prayer, but when asked to voice just one petition when all heads are bowed they respond gladly. In the same way one may call for Bible prayers or such parts of them as may be recalled.

\* \* \*  
Once each month the meeting may be turned over to the missionary society or committee. They may prepare the program with the idea of instruction in mind. Much missionary ground can be covered this way in a year's time.

## SOME THINGS BROTHERHOODS CAN DO.

William B. Patterson, in his most interesting book, "Modern Church Brotherhoods" (Revell, \$1.00), tells of a group of churchmen at Missoula, Montana, that gave a supper in the



church to which about fifty men, mostly unrelated to the church, were invited. There was a brief address by the pastor in which he stated exactly what the church stood for in the community.

He urged all men who were in favor of the church, whether they were members of it or not, to inform themselves fully as to its affairs. He stated that the church was not self-supporting and that it was obliged to receive aid from the Home Missionary Society.

Gradually the exact financial condition of the church was revealed. It was a revelation not only to the outside men, but to many who were members of the church. The salary paid to the pastor was almost inconsiderable. It was immediately proposed that this salary be substantially increased, whereupon it was learned that this could not be done as long as the support of the missionary society was continued. The men then decided that they could do without the support.

There was present the former president of a university, who suggested a men's organization to include all of the men who believed in the church and its mission. This was formed with an initial enrollment of about fifty. A month later the church declared itself independent and self-supporting, with its finances on a solid basis. This had been brought to pass by the men's club.

He also reports the work of a group of Methodist Brotherhoods in a certain conference that are successfully conducting a "clearing-house for church members" (men and their families). The idea is to follow up the church members who move to a new locality, especially if it is within the bounds of the conference.

Particular attention is given to the locating in church homes of the young unmarried men. Upon the removal of a man or a family to a new locality the "newcomers" committee of the one brotherhood communicates the particulars to that of the brotherhood in the locating city, whereupon the newcomer is immediately visited and made welcome to the church. This plan provides for the co-operation of the ladies' aid or a similar society of women.

### USING THE LAYMEN ON SUNDAY NIGHTS.

The pastor of Calvary Baptist Church, Norristown, Pa., the Rev. L. W. Hainer, D. D., has introduced a unique evening service. He advertised it on his bulletin as follows:

"You cannot afford to miss the unique and interesting service this evening. In the place of one sermon by one preacher we are going to have twenty sermons by twenty laymen, all members of our church, in just forty minutes.

"They will all be seated on the pulpit platform with the pastor and speak in the order in which their names appear below. No sermon to exceed two minutes. Come and hear them."

After the first ten men had spoken the congregation sang, "I love to Tell the Story," and then the remaining ten gave their testimony. The service was of great interest. Such a plan could be used in any church occasionally and it would pack the house.

### SAVING THE PASTOR'S THOUGHTS.

The pastor who earns his living by his thinking ought to value his thoughts enough to wish to save them. This is a plain fact, but how many preachers really do anything to save their thoughts? It is very often true that while reading, or even while meditating some splendid idea will flit through the mind. It may be just the thing to introduce a sermon or illustrate an address, but it is gone in a moment of time and does not return!

Every pastor should have a "Thought Book" as Emerson did, and jot down in it whatever of his thinking or his reading he may consider valuable. Some pastors use an "Index Rerum," but we are of the opinion that pastors in general do not value their thoughts highly enough. If you have not used a "Thought Book," let us urge you to try the plan for a while.

### SERMON OUTLINE ON RESPONSIBILITY.

"For unto whomsoever much is given, of him shall much be required." Luke 2:48.

I. For what are we responsible?

1. For our existence and activity of life.
2. For our natural faculties, and bodily health and vigor.
3. For our wealth and influence and privileges.

II. To whom are we responsible?

1. To our conscience.
2. To an improvement of all our means and blessings.
3. To one another, but more especially to God as our Maker.

III. The extent of our responsibility will be proportionate. "Where much is given," etc.

Now this accords with the eternal principles of equity and righteousness, and the unvarying testimony of the Holy Scriptures.

Note:

1. That each man is accountable to God for himself, etc.
2. That the responsibility of some is much greater than that of others. We should seek to find how great.
3. Faith in Christ will alone give us the ability necessary to a faithful discharge of the duties, etc., of life, and enable us to stand accepted in the last day.
4. Unfaithfulness will involve in eternal sorrows.

### THE CHURCH AND INDUSTRY.

We suggest that every church that publishes a paper or magazine print the following pronouncement of the Federal Council of the Churches of Christ in America, representing officially 33 Protestant denominations. It relates directly to the attitude of the church to labor and industry and by giving it greater publicity much good will be accomplished:

We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the churches must stand —

For equal rights and complete justice for all men in all stations of life.

For the right of all men to the opportunity for self-maintenance, a right ever to be wisely

and strongly safeguarded against encroachments of every kind.

For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

For the principle of conciliation and arbitration in industrial dissensions.

For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For the release from employment one day in seven.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the most equitable division of the products of industry that can ultimately be devised.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the abatement of poverty.

### BOOK LIST.

One or more books vital to the pastor will be mentioned here each month. Only those requested by the editor will be mentioned.

"The Moral Condition and Development of the Child," by W. Arter Wright, Ph. D., D. D., with introduction by Dr. T. G. Duvall, professor of philosophy, Ohio Wesleyan University, published by George H. Doran Co., New York, black cloth, pp. 210, net 75 cents.

Here is a fearless, comprehensive, interesting discussion of the development of the moral nature of the child. It deals with the most modern results of psychology and religion and throws responsibility for moral development upon the parents. Here is material and suggestion for a great and powerful sermon.

"The Historicity of Jesus," by S. J. Case, published by The University of Chicago Press, Chicago, pp. 351, red cloth, \$1.50.

This book presents the evidence for the existence of Jesus Christ and an estimate of his relation to Christianity. It is one of the most interesting and profitable books we have read in many a day. Several strong Sunday evening sermons may be drawn from it by the diligent pastor.

### ATTRACTIVE SERMON TOPICS.

From Prison to Throne.

What is Hell?

Crimes of Ignorance.

What Shall we do With the Boy?

The Agnostic and his Despair.

Infidel Admiration of Jesus.

Launch Out Into the Deep.

Killing Sins and a Sure Cure.

What Makes a Thing Wrong?

The New Humanity.



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# THE BIBLICAL ENCYCLOPEDIA

## A Commentary That Saves Your Time.

Dear Sir:—

Did you ever see the wreck of a train? What a loss! Did no one any good. But did you ever realize the loss of mental power in the wreck of a train of thought? You get an idea or an inspiration for a sermon and it goes through your mind forty miles an hour. Pretty soon some question arises. You need a fact, the meaning of a text, an illustration, a quotation. If you cannot find it at a glance you have to slow down, and finally stop while you search through one volume after another in your library. The steam escapes, the fire goes down and the train of thought is stalled or wrecked.

"The Bible Encyclopedia," by having the right information in the right place, where you can find it, has saved more wrecks of trains of thought than any railway device ever invented. We will send you a full set express prepaid for ten days' trial. Put it on your desk and use it. It will save you hundreds of steps in that time and also prevent the wreck of many inspirations. If, however, it fails to satisfy you in any way, and is not even in that short time more frequently consulted than any set in your library, return it express prepaid.

Take all the commentaries in your library, all the books of illustrations, all the books of quotations, then take all the notes you have made in Shakespeare, Browning and your general library. Put them in the scales of practical use. On the other balance we will put the five volumes of the Biblical Encyclopedia. It will give you more information in less time than all the others put together.

Over 6,000 sets have been sold after 10 days' examination. Only one set in 20 is returned after such examination. No other commentary published can stand this "free examination before purchase test."

May we not have the privilege of submitting a set to you for your examination?

Yours very truly,

F. M. BARTON CO.

Date ..... 191..

F. M. Barton, Publisher,

708-712 Caxton Bldg., Cleveland, Ohio.

Dear Sirs:—You may send me the "Biblical Encyclopedia (5 volumes) by express, prepaid. I agree to return them by express, prepaid, within ten days, or pay \$2.50 at the end of this period, and \$2.00 per month for seven months thereafter, making a total of \$16.50; or, I will pay a cash price of \$14.00 within thirty days of receipt of the books.

Name .....

Address .....

Denomination .....

# ONE HUNDRED PRAYER MEETING TALKS AND PLANS.

Dear Sir:

"The prayer meeting is the pulse of the church." How is **YOUR** prayer meeting? Here is the doctor! I will publish the third edition, November 1st, "**One Hundred Prayer Meeting Talks and Plans with 1,000 Thoughts and Illustrations.**"

The 520 pages of the book contains 1, Bible Passages; 2, Outlines; 3, Thoughts on the Theme; 4, Illustrations; 5, Plans and Suggestions which have been used successfully in restoring health to sick prayer meetings.

This 520 page book sells at \$2.50 postpaid and is a companion volume to my "Pastor His Own Evangelist," of which over 5,000 copies have been sold.

We can save time and money by printing 3,000 instead of 1,500 copies. **DO YOU WANT TO SAVE 50 cents** by signing the advance order blank below, thereby securing this \$2.05 book for \$2.00? You would have willingly paid me \$3.00 for this book had I made it in two volumes—a year's talk in each volume.

If you wish to pay at the same time for The Expositor ("The best preacher's magazine published."—J. Wilbur Chapman) sign blank No. 2 and get it for \$1.50. Many preachers have said it was worth \$3.00.

Sincerely,

F. M. BARTON.

**Not Good After October 1st—Sign It Now.**

## SAVE 50 CENTS.

F. M. Barton, Publisher,

707-711 Caxton Bldg., Cleveland, Ohio.

1. Send me, when published, "One Hundred Prayer Meeting Talks and Plans." I will remit \$2.00 for it or return the book 10 days after receiving same.

Name .....

Address .....

## SAVE \$1.00.

2. Continue The Expositor (Now \$2.00) one year and "One Hundred Prayer Meeting Talks and Plans" when published. I will remit \$3.50 within 10 days of receipt of the book.

Name .....

Address .....

Denomination .....

# RELIGIOUS REVIEW OF REVIEWS

## PERSONAL.

Dr. Samuel M. Zwemer is to be transferred from Arabia to Cairo, Egypt, and from the Reformed Church to the United Presbyterian.

A conference of missionary workers among Moslems, held at Cairo, and the second conference held at Lucknow, united in giving emphasis to the supreme claims of Egypt as a strategic field through which to approach the Moslem problem of the world. Egypt is the educational center of Islam. Judging by numbers, Egypt is a Mohammendan country in a sense in which few other countries may claim to be. Furthermore, Egypt is under the practical control of a Western government, safeguarding life and property in the midst of work for Moslems. These reasons pointed to Egypt as a field of strategic importance in the great movement to win Islam to Christ. Besides, the work of the Nile Mission Press is claiming Dr. Zwemer's time. This press is located at Cairo. The duties of editor of The Moslem World can be better discharged from Cairo than from Arabia. The steps which have been taken looking to the establishing of an interdenominational training school for missionaries among Moslems at Cairo, are also calling him to this city.

The center of Moslem education is the El Azhar University, which is situated at Cairo, and enrolls at present 12,000 Mohammendan students and engages 319 teachers. The institution dates back to the year 973.

This primacy of the Moslem University on the banks of the Nile has made Cairo the most important center of Islam. It is even more potential than Mecca, the cradle of Islam, toward which the Mohammedan prays five times a day. Dr. Zwemer is to be reckoned in the lists of the United Presbyterian missionaries in Egypt as a "missionary associated through the courtesy of the Reformed Church in America." This preserves his connection with the board which generously loans him to Egypt for the wider and larger opportunities existing in that field at the present time.

The greatest all-round athlete of the world is James Thorpe, who won that title in the Olympic games at Stockholm. Mr. Thorpe is twenty-five years old, and is a student in the Carlisle Indian school in Pennsylvania. He is a Sac and Fox Indian, born in Oklahoma, is over six feet tall, and weighs one hundred and seventy-eight pounds. He is captain of the Carlisle football team, and has succeeded in all the games that Americans play nowadays. Perhaps it is good for the pride of later comers to this continent to have their athletic ambitions outdone by a representative of the old original American races.

Rev. Dr. James M. Buckley, former editor of the Christian Advocate, of New York, which office he gave up recently, has been elected to fill a lectureship in Drew Theological Seminary, on "Ecclesiastical Law and the Philosophy of Christianity." No one in the Methodist Church is more fully equipped for such a service.

Dr. Jowett during his vacation preached at Whitefield Chapel, London. An interesting thing was the comment of the English papers on the change a year in America has wrought upon Dr. Jowett. One of them sums it up in this wise: "There has been a broadening of the effect aimed at, a bolder sweep, and there is an absence of any suggestion of finical play upon mere words."

Dr. Griffith John, a missionary in China for fifty years, recently died in London. He was one of the first missionaries to go into the interior of China.

A Chinese woman, a doctor, has recently been appointed deacon of a Congregational church in China.

A local preacher in a Methodist church in Japan has been made a member of the House of Peers by the Emperor.

Rev. J. C. Jones, of Spalding, England, has been preaching continuously for sixty-six years,

and now, at the age of eighty-nine years, holds a regular pastorate.

Sun Fo, son of Doctor Sun Yat Sen, first provisional President of the Chinese republic, recently landed at San Francisco, accompanied by his bride and two sisters. The three Sun young people are to enter the University of California for the completion of their education.

Julius Rosenwald, known in the business world for his phenomenal success as president of a big mail order concern, came into philanthropic prominence during the million dollar campaign which the Y. M. C. A. carried on in the city recently. Mr. Rosenwald gave liberally to the establishment of a building for colored men. On Monday, August 12, Mr. Rosenwald was 50 years old. He took this occasion to announce some more splendid gifts to various charities and institutions. By his munificent gifts of \$687,500 he has given "living charity" a mighty impulse. The following are the institutions which Mr. Rosenwald has designated to receive his birthday gift: University of Chicago, \$250,000; Associated Jewish Charities, \$250,000; Jane Addams and others as trustees for a country club for social workers of Chicago, \$50,000; Booker T. Washington, as trustee, \$25,000; Marks Nathan House for Jewish Orphans, \$25,000; Chicago-Winfield tuberculosis sanitarium at Wheaton, \$25,000; Glenwood Manual Training School for Boys, \$12,500; Chicago Hebrew Institute, \$50,000.

The new Emperor of Japan is the first Japanese ruler to have but one wife.

## NEWS ITEMS FROM HOME AND ABROAD.

Congregationalists and Baptists in England feel that they have passed the bottom of the decline in membership which for several years now has been worrying English nonconformity. But Wesleyans are still slipping down. Their statistics for the last ecclesiastical year show a loss of 2,600 members. In six successive years the denomination has suffered a total net decline of 15,500 out of a total membership of almost 500,000 at high-water mark. English Presbyterians are just on a stand. Last year they gained but twenty members, and the year before their increase was identically the same. Their total strength is 86,000.—The Continent.

Progress in Turkey is seen in the fact that the Bible is as freely published in Constantinople as it is in London or Edinburgh, and there is no official obstacle to its circulation.

In the province of Travancore, India, with its 3,500,000 inhabitants, the number of Christians, according to the last census, increased 30 per cent, Mohammedans 19 per cent, and Hindus 12 per cent. Twenty-five per cent of the population are now Christians.

The last census shows a population of 315,000,000 in India. In the Punjab 200,000 people described themselves as Christians. Make deductions for the military and foreigners, and there must be 165,000 native Christians in this province. Ten years ago there were only 37,000.

The trial of the Korean Christians accused of conspiracy against the Japanese government is now in progress. Counsel and the presence of a certain number of missionaries at the trial was granted to the accused. Seven Korean Christians were banished without trial, and fifty testified that they had been subjected to torture during their imprisonment, and denied the charge of conspiracy. Another cable message stated that, in all, 103 persons were held on charges. Nearly all of them are professing Christians.

Brigadier-General Ramsay D. Potts, U. S. A., consented to lead the temperance parade in Chicago, as did Gen. Fred D. Grant, three years ago. Gen. Ramsay commands the Central Division of the army, with headquarters in Chicago.

The foundation stone of the new Y. M. C. A. building in Peking was laid by the new Premier, T'ang Shao-yi. The speakers were the new men of China. The chairman was a young man,



a teacher in the Methodist school. The secretary is a Chinese scholar of the American Board, educated in America. Another speaker, who came to represent the President, Yuan Shih Kai, spoke in fluent English, and is the son of a member of the English Episcopal Mission, educated in England. Perhaps the best address was by Dr. C. T. Wang, president of the Shanghai Y. M. C. A., educated also at Yale, and now Under Secretary of the Board of Commerce and Agriculture; he, too, is an out-and-out Christian man.

Quite recently application was made on the part of a whole village in Chota Nagpur, India, for entrance into the Christian community. The application has its origin in the finding by the roadside of a page of the Gospel according to St. John in the vernacular. This was read to the villagers by the chief man of the village with the result that they all agreed to become Christians. They at once started to build a small chapel and a house for a catechist.—The Bible in Bengal.

A wealthy Hindu farmer in Moorland, Cal., has provided scholarships in the University of California for Hindus from India, the only condition stipulated being that they return to India on the completion of their course as sort of unofficial propagandists of American culture. If they but returned as Christians also!

Seven tons of Bibles, and none of them in English, was the shipment of the American Bible Society recently for South America. They were in Spanish and Portuguese, with some in the Indian and other dialects. The Bible Society is getting ready for work among the sailors who will pass through the Panama Canal. It is said that 1,500 new ships are building in Europe for the canal traffic. The society is already at work in Panama and the zone, but will enlarge its work to cover the ships and their men as soon as the canal opens. Through the canal it also plans to do larger Bible work on the west coast. The society has now completed the translation of books of the New Testament for the 1,500,000 Quechua Indians of Peru and Bolivia.—Lutheran Observer.

In Africa there is a church with 800 members that less than five years ago had never heard of Christ, but which today is supporting 123 missionaries to other African tribes. One other church with 300 members, to whom less than three years ago the name of Jesus had never been spoken, is supporting 51 missionaries!

The Salvation Army operates in 56 countries and colonies, utilizing 28 languages.

It has over 19,000 commissioned officers who command over 7,000 corps of soldiers and enrolls several million adherents.

Its weekly paper, The War Cry, is published in 28 languages.

The combined circulation of its periodicals exceeds a million copies per week.

It maintains over a hundred rescue homes, over two hundred shelter and food depots and five hundred other social institutions of various types.

It supplies during the course of a year ten million free meals and five million free beds.—The Congregationalist.

There are 367 Presbyterian churches and missions in the United States in which some other language than English is used. Three hundred of these report a membership of 24,400 with 27,400 in Sunday Schools. The contributions from these churches for parish expenses and missions amounted last year to \$312,000—\$242,000 of this having been raised in German churches. There are 68 Italian Presbyterian churches and missions, the largest being in Philadelphia and having a membership of 490 and a Sunday School of 400. In the New York Bohemian Presbyterian Sunday School there are 800 children enrolled. The Pittsburgh presbytery has developed Slavic work especially. Forty Bohemian churches report a membership of 1900, with 2300 in the Sunday Schools.

Those cities in Germany which are especially connected with Luther's career are raising money for the embellishment of the German

Protestant Church in Rome. Eisleben, where Luther was born, gives a magnificent baptismal font, Mansfeld, where he lived as a schoolboy, provides the silver basin for the same. Erfurt, where stood the convent in which he was ordained monk, gives the altar. Magdeburg presents a monumental pulpit and Wittenberg three magnificent bells for the church tower. The "Luther towns" of Saxony have raised a special gift for the church's endowment.

Mr. Hopkyn Rees, of Peking, says that when he left China he asked a Chinaman in the highest office of the Republic, "When did this revolution begin?" The answer came, "It began the day that Robert Morrison landed in Canton."

The Methodist Mission in Liberia, which has been for many years such a disappointment to the church that many have advised its abandonment, seems now to be picking up. In seven years its membership has risen from 3301 to 7687 and the number of Sunday School scholars from 2447 to 4442. Church property has increased in value from \$95,200 to \$165,454.

The funeral of General William Booth is said to have been "the greatest funeral service the world has ever seen." It was held in the immense Olympia arena in London, and the gathering is reliably estimated to have included 34,000 persons.

At the funeral there were no signs of mourning. The Salvation Army flags which decorated the arena were all tipped with ribbons of white instead of black. The rendition of the "Dead March in Saul" by the massed bands of the army, as the coffin was borne slowly to its place was the only conventional feature of the funeral services. Otherwise the whole occasion partook of the character of a triumphant celebration of the dead leader's wonderful life work. The people sung revival hymns with true Salvationist fervor, and at the close a typical Salvation appeal to sinners brought dozens of people to the "mercy seat" beside the coffin. With prayers, amens and hallelujahs the service concluded in the character of a revival, culminating in the singing of "His Blood Can Make the Vilest Clean."

**New York's Vacation Schools.**—The Federation of Churches and the Baptist Mission conducted twenty vacation schools in New York City during July and August. Some of the classes were made up entirely of immigrant children. Four of the vacation schools admitted Italian children, and one was for the Italians alone. There were also two schools for colored children, and one for Chinese. At the closing exercises there was a wall display by Abyssinian pupils, another by Chinese pupils, and others by children of Bohemian, Norwegian, Swedish, negro and Italian descent. It was a remarkable evidence of the cosmopolitan character of our American metropolises.

Thirty-nine railroads are said to refuse employment to drinking men. This would seem to convert the trainmen's unions into total abstinence societies.

St. Petersburg and Moscow are two of the greatest university centers in the world. In St. Petersburg there are 34,259 students, of whom 11,668 are women. There are 8,454 other university women in Moscow. There is no National Student Movement in Russia, but Bible circles are being formed and handbooks for Bible study are being edited.

Great Britain has now made the failure to go to a vessel in distress, on the part of a British captain, punishable by two years' imprisonment. Motives of humanity have usually been sufficient to lead any ship to aid another; but with the multiplicity of ships, it is feared that ships have failed to respond on one excuse or another. With the more general use of wireless telegraphy, conditions can be more exactly ascertained. British, American and international law provide ample compensation for aid to a vessel in distress.

After eighty years of successful career that staunch old orthodox religious journal, the New

York Observer, has disappeared as a separate publication, being absorbed by the Christian Work and Evangelist.

The Rev. F. D. Gamewell, whose service during the Boxer siege of Peking will be remembered, has been elected general secretary of the Educational Association of China, an interdenominational and international society composed of missionaries. The Board of Foreign Missions has approved of Doctor Gamewell's accepting the office for the regular term of three years, with the distinct provision that the acceptance does not involve the severance of his immediate relation to the missionary work of the Methodist Episcopal Church in China.

There are, by last year's "China Year Book," 388 medical missionaries in China, 258 men and 130 women, with almost as many hospitals and dispensaries. We treated last year 312,480 hospital in-patients, and 1,021,002 dispensary out-patients—about one out of every 400 Chinese influenced by medical missions.

The greatest work is being done in the education of Chinese students in Medical colleges at Peking, Shanghai, Chang-sha, Canton, in Central and West China. We have every reason to believe that the Chinese will within the next half century be prepared to take care of their own sick and suffering.

Despite the vigilance of the Post-office Department in supervising the mails to guard against swindlers, the Postmaster General says that during the past year the American people were victimized to the extent of \$120,000,000, chiefly by bogus mines and worthless land projects. In the preceding twelve months, over \$70,000,000 were secured by similar swindles. There have been over one thousand arrests and 452 convictions for the year ending June 30, while many cases are still awaiting trial. It is a difficult undertaking to protect the people against these specious frauds. Coming in the guise of legitimate enterprises, they usually succeed in cozening large sums out of the pockets of the credulous before their real character becomes apparent. There is practically no limit to the ingenuity of this class of freebooters.—Christian Herald.

A Bible, small enough for a man's coat pocket, is given by Judge Shattuck of Denver to every prisoner whom he sentences to the penitentiary. This is done by the judge because of his deep desire to reform criminals and on the advice of William Pinkerton, of the Pinkerton Detective Agency.

#### SOCIAL.

A remarkable advance in the direction of better housing for the poor is promised in the city of Paris, where the French chamber of deputies has lately authorized the municipality to borrow 20,000,000 francs (\$4,000,000) to build municipal tenements and cottages for the working population. For a year or more the organized Socialists have been demanding that action be taken against insanitary and relatively expensive tenements. Paris landlords have a reputation for relentless dealings, and they have been combated by an organization known as the Tenants' League, headed by one M. Cochon, a man of energetic and audacious spirit, who devised numerous demonstrations of protest against the increasing rentals. His boldest step was the building of a shanty in the Place de la Concorde to house an evicted family of ten. On another occasion he tried to lodge himself, his wife and children in the city hall, for the reason, he said, that his landlord had raised his rent and he was not able to find another apartment; consequently the city should provide shelter for him. M. Cochon and some of his lieutenants landed in jail, but their course served to attract attention to their cause and will eventually result in amelioration.

Americans are prone to congratulate themselves that living conditions in this country are in every way superior to the Old World, but this self-satisfied attitude of mind meets with frequent shocks. Last spring in a report to the New York Society of Medical Jurisprudence, Professor Elgin Gould, a sociological expert, called New York City the worst crowded metropolis in the world. He found many blocks 220 by

800 feet in size in which from 2,500 to 4,800, and in one case 5,000, persons were living. The overcrowding is worse than in Bombay, with the city of London said to be only a third as bad off. The problem of city congestion is one which must be manfully faced by several American cities.—The Continent.

Journalists got together at Madison under the auspices of the University of Wisconsin for the sole purpose of considering whether or not they are doing their full duty by the public. Out of three days of frank discussion the conclusion was reached that either editors must withstand the pressure of advertisers or the stimulating competition of an endowed newspaper, or a public newspaper must be furnished to hold the press up to its duty toward the public. At the close the participants unanimously recommended that a second gathering be held under the same auspices in 1913 and that the organizers of the first conference arrange for the second.—The Survey.

The report of the Commissioner of Internal Revenue submitted recently to Secretary McVeagh, showed that the people of the United States consumed in the fiscal year just closed 11,221,624,084 cigarettes, almost 2,000,000,000 more than in the year immediately preceding. This would give about one hundred and twenty cigarettes to every man, woman and child in the whole country. When we consider how large a majority of these never use the little bundles of poison, we can faintly realize what the figures mean for those who do, and what they mean to the economic welfare of the people as a whole.

In the same period the consumption of whiskey and rum was 133,377,458 gallons, and of beer 62,108,733 barrels. There was a falling off of 1,103,000 barrels of beer. It is also stated that there is now stored in the warehouses of Kentucky 158,000,000 gallons of whiskey and rum, and in the whole country 263,786,070 gallons—enough to last two years, at the present rate of consumption. But last year 188,000,000 gallons were produced. Poverty, crime and the high cost of living are not so mysterious problems after all.—Pittsburgh Christian Advocate.

The New England Navigation Company will put a social worker on both its day and night boats, a woman to look after the welfare of young women travelers. The boats of this line run on Long Island Sound and the Hudson river.

At the election in November the Colorado voters are to pass upon the proposition of the Direct Legislation League for placing the playgrounds, recreation, neighborhood and social centers, public baths, public libraries and schools under the same authority. The proposed amendment also provides that except during school hours, school houses shall be open to the people for discussion of public questions concerning their civic, social, business and political affairs. At present the conduct and business of the schools are regulated and controlled by general state statutes. In order to facilitate the wider use of the school plant by the people of the cities the league has included in the draft of the amendment a home rule provision for the schools. The arguments used by Judge Lindsey and his co-workers to support the change are that by combining the playgrounds, libraries, public baths, social centers and schools under the same governing board conflicts such as now exist in Denver between the park board and the school board would cease, service would be co-ordinated and would cost less, because duplication of plant and employes would be prevented.—The Survey.

Twenty-five years ago children's playgrounds were almost unknown, but since the formation in 1906 of the Playground Association of America about four hundred cities and towns have acquired supervised playgrounds.

The Minister of Public Instruction of Hungary has issued an official proclamation to the effect that each year, hereafter, one day shall be set aside in all the public schools when teachers shall devote special attention to the scientific facts regarding alcohol. The day will be known as "Anti-alcohol Day."



The warden of the Colorado penitentiary says that about ninety per cent of the convicts have come there from the use or abuse of intoxicating liquors by themselves or some one else.

The Canadian government has prohibited the sale of intoxicating liquors in the army canteen.

The railway dining cars of Pennsylvania are now practically free from the sale of liquor. The Pennsylvania Railway has discontinued the sale of liquor on trains in that state. The Reading, the Lehigh Valley and the Central Railway of New Jersey have followed the lead of the Pennsylvania and ordered the sale of liquor discontinued on the trains in that state.

Admiral Stockton, a retired officer of the American navy, points out that when the navy department wishes to attract young men to enlist it requires that divine service be held aboard every ship every Sabbath. This is indeed the law for the navy, but it is a law unkept. In the absence of a chaplain, which is the condition on most of the naval vessels, the commanding officer of each ship is under instruction to conduct worship, but it is to be feared that no large proportion of the captains and admirals are prepared to undertake this duty edifyingly for their men. As a fact, most of them neglect it entirely.

Last year there were afloat only nine chaplains, yet there were in commission twenty-eight vessels of the first line, besides a host of smaller craft. There are only twenty-four chaplains in the whole corps, and most of these are ashore most of the time. There ought to be fifty for service at sea, with a dozen besides for duty at the shore establishments. Even this provision would leave each chaplain with a congregation of a thousand boys to look after. And every thousand of those boys, almost all young fellows in a life wholly strange, need more than they need anything else a heart-warming friend coming to them in a brotherly attitude, such as naval discipline will tolerate in no other officer than a chaplain. The churches of the whole land ought to rise up and demand genuine soul-shepherding for the boys who go to sea under the nation's flag—chaplains of the right sort to do that, and enough of them.—The Continent.

Secretary Nagel, of the Department of Commerce and Labor, has made a surprising and sweeping interpretation of the immigration and naturalization laws. By this decision all bars restricting the admission to the United States of minor foreign-born children of naturalized citizens, whether imbeciles, idiots or other forbidden classes, were swept away. The secretary authorized the entry into this country from Russia of little Riwke Polayes, eleven and one-half years old, who has been held at Ellis Island for several weeks threatened with deportation on the ground that she is an imbecile. The secretary held that the immigration laws were not applicable to her because her father, Jacob Polayes, of New Haven, Conn., is a naturalized citizen. Mr. Nagel interpreted the law to mean that the naturalization of a man conferred American citizenship upon all his minor children as soon as they relinquish their residence abroad. This decision completely overturned the previous policy of the government. Officials have invariably held in the past that all children dwelling outside the United States at the time of their father's naturalization must pass the immigration tests before they can enter and claim citizenship.—Christian Work and Evangelist.

The decision of immigrant officials in New York that the aged aunts of a newspaper reporter who had agreed to support them must be sent back to Ireland because the said officials did not regard the young man's salary of \$25 a week as sufficient to make it certain they would not become public charges, was overruled by Secretary Nagel, and they were admitted. In Ireland they had been as father and mother to the nephew, and he wanted to show his gratitude to them. The officials thought he would need the whole of the \$25 a week for his own expenses—a commentary on their judgment, hearts or habits.—Pittsburgh Christian Advocate.

In Worcester, Mass., through the influence of the Y. M. C. A. secretary, a class of 43 Lithuanians are studying English, and classes from Ital-

jans and Greeks are forming. A manufacturing company in Cleveland found among its foreign employees 360 men and 56 women who wanted to learn English. The firm found 9 young men on its office staff to do the teaching under the supervision of the educational secretary of the Y. M. C. A.

In the United States twenty-seven million cigarettes are smoked every day, and every twenty-four hours twelve hundred boys begin the use of cigarettes.

Cigarette users stand ten per cent lower than their classmates, and no habitual cigarette smoker ever graduated at the head of his class at Harvard.

In statesmanship, history records no great man in any civilized country who has achieved distinction and was a water drinker.—Spirits, Wine and Beer Journal.

In proof of which you will, possibly, thank us for naming Thomas Marshall, Hannibal Hamlin, Schuyler Colfax, Henry Wilson, Charles Sumner, Henry Windom, Horace Greeley, George Frisbee Hoar, and a certain not wholly forgotten gentleman, who used to sign his name, "A. Lincoln," not to mention a somewhat prominent living publicist, one William J. Bryan.—Vindicator.

### GENERAL.

**Christian Science.**—The actual heads of the Christian Science movement today are the board of directors, Archibald McLellan, Allison V. Stewart, John V. Dittamore, Adam H. Dickey and James A. Neal. Mr. McLellan is chairman of the board and editor-in-chief of the Christian Science publications. So far as any one person is the head of the church, that person is Mr. McLellan, and he is regarded as the brains of the Christian Science Church. He was Mrs. Eddy's chief adviser in her last days, having left the practice of law in Chicago to take up Christian Science.

Christian Science has been a remarkable success thus far, financially. Mrs. Eddy accumulated from the sale of her books, which have always been sold at a profit far in excess of the profit on most books, nearly three million dollars. The golden stream of profits from these books and the periodical literature of Christian Science continues to flow in an increasing stream into the hands of the directors. The Mother Church in Boston possesses in lands, buildings and endowments not far from seven million dollars. In addition to the income from its investments, each member of the Mother Church is required to pay a per capita tax of not less than \$1.

It is said that several Boston newspapers which formerly made a specialty of exposing Christian Science have lost heavily in advertising, and that a complete change of policy followed.—McClure's Magazine.

One of the most important actions of the American Bar Association in its recent session at Milwaukee was in behalf of a model marriage law, designed to check hasty or irregular marriage ceremonies. It prohibits common law marriages and requires that at least five days shall elapse between the application for a marriage license and its issuance. In that period the official issuing the license may investigate the representations of the applicants. This officer may require the applicants for a license to convince a judge of that particular jurisdiction that the certificate should be issued. During the five days the names and addresses desiring the license are to be posted in a conspicuous place.—The Continent.

**Catholicism in France.**—The pages of the Roman Catholic press are marked at present with very frequent notes of satisfaction at the improving position of Catholicism in France. When the law separating church and state went into force some years ago the universal tone among Catholic writers was a melancholy prediction that the whole nation would be plunged immediately into depths of atheism, disorder and immorality. In some slight degree these predictions were substantiated. The whole separation movement had been largely dominated not by love of religious liberty, but by avowed hostility to all religion, and many vehement haters of Christ rejoiced in the conviction that religion

had been dealt a death blow in the French dominions.

But this triumphing of the atheists has been short lived. A distinct reaction has already come in France. Dr. C. M. d'Aubigne, who was the representative of the Huguenot fellowship in the last pan-Presbyterian council at New York, thus describes this general movement as seen from the Protestant viewpoint:

"Only a short time ago it seemed indeed as if the cause of religion was well-nigh lost, and the mass of our people, and especially among the highly educated, had turned their back upon everything that savored of the supernatural and even of the spiritual. But for some time there has been a reaction against such excess, and careful observers of public thought in France have been able to note, if not—if not yet, we will say—a general return to a Puritan religion, still a greater appreciation among a great many of the spiritual forces which lie dormant in the human soul, and a desire to take advantage of those embers in the inner life in order to fan them into a flame."—The Continent.

**Socialist Church.**—Early next month in Portland, Maine, the first Socialist Church in the United States will begin operations. It will be called "The People's Church." Yet it will have no creed, no sacraments, no ecclesiastical affiliations, no liturgy—nothing that usually comes to mind when "church" is mentioned, except prayer and preaching. The preaching will be from a platform, not from a pulpit. The Bible will furnish an arsenal of texts, and the gospel teachings will be applied to the social conditions under which the people of today are living. It will be a singing church, only the people will not sing "Rock of Ages," and "Jesus, Lover of My Soul," but Edwin Markham's "Brotherhood" song, James G. Clarke's "The People's Battle Hymn," and Gerald Massay's "The People's Advent." There will be no form of church membership, no excommunication formalities and no initiation ceremonies, unless some form of baptismal service shall be used as a dedication ceremony. Thus the leader of this novel movement states his plans. The Rev. Paul Harris Drake, formerly pastor of the Universalist Church at Beverly and lately of the Second Parish Unitarian Church at Saco, Me., will refer to his members not as "brethren," but as "comrades," and already he has exchanged the dignified pulpit of the Saco Auditorium for a soap box in the public square of the city.—Christian Work and Evangelist.

**The English Language.**—An important thing happened for the English-speaking world about fifteen months ago. After three or four years of consideration, during which time Germany was doing her best for her own language, it was decided that hereafter English is to be the language in which instruction in the sciences, philosophy, and the higher branches of learning in general, shall be given in all government universities of China.

Now why is it that English has taken this next step as a world language? Why did Germany not get it? Because a few Christians in this country had the statesmanship and the consecration which prompted them to send some missionaries to China, more than Germany has ever sent. For fifty years America has been putting in education in the English language in China through our missionary colleges. The Chinese government said, "There are two or three thousand more people who know English than know anything about German. We can get our instructors in English." And the American missionaries made a present to the English-speaking world of 400,000,000 people. Now let all us narrow-minded people over here who have said, "I do not think those missionaries have done anything worth while," just remember that group of persistent, well-educated, magnificent men and women who were for fifty years laying the basis of that decision which China has made. She wants teachers for everything. We have a pamphlet here with thirty pages of positions open for teachers everywhere in the non-Christian world.—Helen B. Montgomery.

**Suicides.**—The increase in the number of suicides reported is not accounted for by the rapid increase of population in this country. Recent

statistics show a marked increase in the number who commit self-murder, particularly in the smaller cities. During the decade ending with 1910 the rate was 13.6 for every 100,000 of population, while in the same cities for 1911 the rate increased to 19.8, the increase being almost one-half. Twenty years ago the rate in these one hundred cities was 12.8 per 100,000, while in the five years ending with 1911 the rate had increased to 20.3. In 1910 the rate throughout the registration area of the United States was 16 to 100,000 of population, and upon this basis it is estimated that no fewer than 15,000 persons committed suicide in 1911. In Prussia, according to Doctor Hoffman, the number for 1910 was 8,171.

Unbalanced minds, nervous diseases, alcoholism and sorrow are the causes alleged for most of these instances of self-destruction. But has not the decay of the sense of personal responsibility to God manifest quite generally in modern society something, if not much, to do with the tendency to suicide?—Pittsburgh Christian Advocate.

**The Cigarette in China.**—The tobacco trust is carrying on a desperate campaign for the naturalization of the cigarette in China. Hundreds of English and American salesmen are moving through the country, distributing these coffin nails by the millions and pasting up gaudy advertisements. The missionaries have taken an explicit stand against what the Chinese call "the paper tobacco." Thousands of anti-cigarette flyers are being circulated by them. In some places these have cut down the sales of cigarettes so that the trust drummers have urged the British consul at Chengtu and the American consul at Chungking to prevent this "distract of legitimate Anglo-American industry." In one case a tobacco hireling actually assaulted a missionary. In Kiating the nicotine agent gave out a box of cigarettes for every anti-cigarette flyer he could lay his hands on, collecting a thousand in this way. The three missions had divided the municipality into sections, distributing anti-cigarette tracts in every house. Quantities of tracts and posters have also been sent over the surrounding country and as a result multitudes have become genuine enemies of "paper tobacco."—Record of Christian Work.

**A Hindu Conference.**—A conference of leading Hindus has lately been held to consider what steps should be taken to prevent people going over to Islam or to Christianity. This conference was the first of its kind in India or in Hindu history. It was called a "Ghuddi" (purification) conference; and its object was to consider the admission of non-Hindus and of the outcasts to Hinduism, and the re-admission of repentant converts. The most amazing thing is the newborn desire to lift the outcasts, numbering 60,000,000 in India, lest they should be driven into the fold of Christianity or Islam.

The first two resolutions adopted by this conference are. "That in the opinion of this conference it is necessary and desirable: (1) That the depressed classes throughout India be raised socially, spiritually, mentally and morally, and that steps be taken for the achievement of this end.

"(2) To admit to the fold of Hinduism those who desire it, after the performance of prayaschitta (penance, including the eating and drinking of the five products of the cow), and Homa."—Miss. Rev. of World.

**The Immigrant Voter.**—Miss Virginia Brooks, the "Joan of Arc" of West Hammond, Illinois, has recently achieved the closing up of another group of murderous dives in her town, and has hopes of bringing to justice some of the keepers, who, she believes, have deliberately poisoned several patrons. Miss Brooks is the spirited young woman that learned the Polish language in order to be able to get on common ground with the Polish immigrants who form the overwhelming majority of population in the manufacturing village where she lives near Chicago. When she told them her ideas in their own tongue, the Poles rose up and supported her magnificently. Aside from the admiration which her brave fighting and brilliant success arouses, there ought to come to earnest Christian citizens a profound lesson out of Miss Brooks' method. It is the usual cynical notion of superficial



Americans that the mass of immigrants coming from Europe to this country are a debased element whose disposition to support vile men and measures can be overcome only by out-voting them. But Miss Brooks has shown that these immigrant voters go to the evil side only because of the usually unsympathetic attitude of those who boast themselves good citizens. Wherever anybody of high ideals takes the pains to create a medium of communication with these untutored immigrants, they are found quite as susceptible to the stimulus of moral motives as native Americans. The mistakes of the immigrant population in their use of the franchise are mistakes of an ignorance for which the blame lies not with them but with the indolent native-born, who will not try for intelligent touch with strangers of a different tongue.—The Continent.

**Noise versus Efficiency.**—A writer in *The Literary Digest* says:

"Apparently we are more sensitive to noise than were our ancestors. We live, too, in a noisier world. Our forebears had the noises of battle, the clang of spear on shield, the shouts of the chase, and all that; but they had no steam-whistles, no boiler-factories, and no automobile horns. A thousand-and-one of the fiendish sounds that torture our too sensitive modern ears were absent from their lives. It is modern industry with its accompanying features of commerce and transportation that have made our century an age of loud and excruciating sounds. Many of these we are just beginning to find out, are unnecessary and can be abated, like any other nuisances."

To this *The American Machinist* adds: "The greater part of the noise in this world is due to industry. Machines are great noise-makers. Yet this attribute of a machine is one that the designer and engineer seldom consider. With the exception of the steam-engine and automobile industries, there is no line of machinery building or operation where any one seems to care whether he is directly or indirectly responsible for noise-making or not."

"But it is possible that we may be in sight of a change. Sentiment is crystallizing against unnecessary noise. It is beginning to be believed that a man can not work as well with noise dinning into his ear as he can in reasonably quiet surroundings."

While *Cassler's Magazine* goes still farther, saying that noise is not only annoying and nerve-racking to those who must hear it, but is a sign of imperfection or inefficiency in the machine itself.

"One of the surest indications of perfection of action in any piece of machinery appears in noiselessness of operation. The thumping and pounding steam-engine is less efficient than one which is running smoothly and silently. In the great hydraulic power-plant the real efficient work is not performed by the noisy torrent which is splashing over the spillway; it is stored in the great silent mass held back behind the dam, while the useful power is effectively generated by the quiet column of water descending through the penstock and imparting its energy to the turbine with the least practical waste in noise-making."

"The same considerations obtain in other departments of work, and the experienced engineer knows very well that any installment of machinery which is creating a great hubbub and making more noise than the results warrant is operating at a lower efficiency than would be the case if less noise were produced and more of the energy were devoted to useful effect."

"So in the case of a locomotive starting a heavy train upon slippery rails. When the engine is first started there is a great noise of puffing exhaust steam, the driving wheels slipping upon the frosty track, and little or no effort being expended in moving the train. As soon as the wheels begin to bite upon the sanded track and the train begins to move, the barking noise subsides, and the effort of the steam in the cylinders, being expended upon useful work, ceases to be wasted in producing useless noise, and acts quietly to develop efficient transport, the noise disappearing as soon as the useful work begins. An automobile ceases making a noise as soon as it begins to perform its forward movement, and numerous other examples might be mentioned."

**Bureau of Occupations.**—The woman college graduate usually drifts into teaching. An effort is being made to widen her range. To bring together work requiring intelligence and workers with only general educational foundations, the Intercollegiate Bureau of Occupations, with headquarters at 38 W. 32d street, New York City, was founded in October, 1911. The bureau aims also to investigate the present conditions of women's work, to develop new opportunities, to establish close connections with the colleges and to aid in giving information to undergraduates, to give specific advice regarding equipment for different vocations, and to insure in every possible way a wise choice of occupation and adequate preparation for its demands.

The investigation of conditions of work is regarded as highly important, as practical experience seems to point to the fact that "sweating" is no more unknown in intellectual than in industrial occupations.

Among the occupations listed by the bureau so far are secretarial work, a large and miscellaneous group; social work, the next largest; laboratory assistants in various branches of science, bookkeepers, proofreaders, librarians, traveling business experience and knowledge of foreign countries, trained nurses for executive or institutional positions, musicians, editorial writers, and household administrators trained in domestic science—any intellectual work except teaching, which is at present excluded.

The bureau is not a profit-making agency, but a co-operative organization at present supported by the New York alumnae of nine eastern colleges—Barnard, Bryn Mawr, Cornell, Mt. Holyoke, Radcliffe, Smith, Vassar, Wellesley, and Wells. Moderate fees are charged for employment and it is hoped that eventually the bureau will be self-supporting.—The Survey.

#### MAGAZINE ARTICLES OF VALUE TO MINISTERS.

**Men and Missions.** September. 5 cents.

The Chinese Republic, Bishop J. W. Bashford and W. S. Lewis.

**North American Review.** September. 35 cents. Socialism and the American Farmer, Charles Johnson. Cosmopolitanism and Catholicism, Robert Hugh Benson. Is Telepathy a Fact or a Delusion, John D. Quackenbos, M. D.

**The Atlantic Monthly.** September. 35 cents. The Automatic Citizen, Thos. R. Marshall. The Rural Problem and the Country Minister, Joseph Woodbury Strout. The Moral Value of Scientific Management, William C. Redfield.

**The Outlook.** September 7. Educating the Consumer, Martha Bensley Bruere.

**American Review of Reviews.** September. 25 cents. The Efficiency of Labor, Charles Buxton Goring.

**Scribner's Magazine.** September. 25 cents. Some Early Memories, Henry Cabot Lodge.

**The World's Work.** September. 25 cents. The Great American Forum, French Strother.

**The Century.** September. 35 cents. The New Interpretation of Dreams, Rev. Samuel McComb.

**Cosmopolitan.** September. 15 cents. Why Not Live Forever, Prof. Ellie Metchnikoff and Dr. Henry Smith Williams. The Farmer of To-Morrow, Frederick Irving Anderson.

**The Forum.** September. Robert G. Ingersoll, Theologian, Edward M. Chapman. The Re-making of Country Life, E. E. Miller.

**Missionary Review of the World.** September. 25 cents. Missionary Problems in Japan. From notes gathered by Arthur T. Pierson. Day of Opportunity in West Central Africa, John H. Harris.

I am not careful for what may be a hundred years hence. He who governed the world before I was born shall take care of it likewise when I am dead. My part is to improve the present moment.—John Wesley.

A man's property is not apt to be worth more than he would be willing to pay for it. Neither is his religion.

# The First Protestant Church in America

(From "Historic Churches of America." Published and copyrighted by Duffield & Co., New York, and used by permission.)

Around no landmark in our nation's history cluster feelings of deeper reverence than those surrounding the ruins of the old Episcopal Church at Jamestown, Virginia. Though the elements of nature have apparently combined to blot the old church out entirely, and, indeed, have left nothing but the ruined tower, this still remains a monument to the religious feeling of the first English colonists in North America.

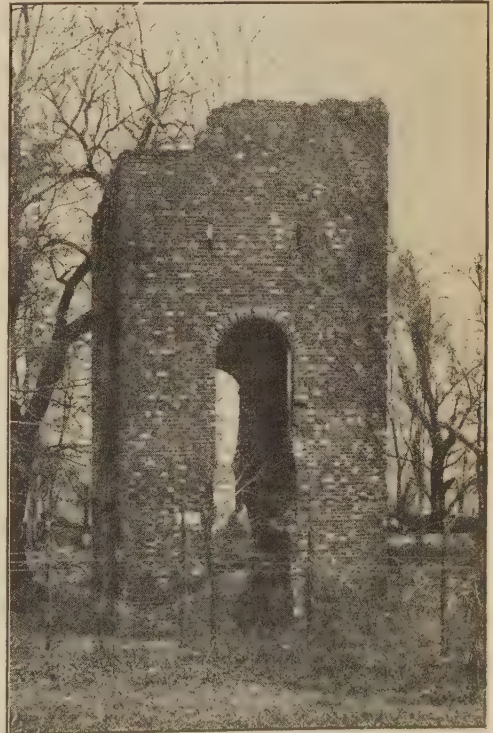
The events that occurred during the first few days following the landing of the colonists from the good ship *Susan Constant*, at Jamestown, Virginia, May 13, 1607, are of deep interest. Immediately upon disembarking they elected a president, under whose orders they built a fort with the timber which they had brought with them from England. While the unloading was in progress a board was carried ashore and nailed between two trees to answer the purpose of a reading desk for divine service. Among the branches of the trees overhead canvas was spread, and under this rude shelter the first Protestant service was held. The officiating clergyman was the Rev. Robert Hunt, and the service was that of the Established Church of England. Until homes were erected for the colonists and better shelter provided, this rude temple with its canvas roof and seats of unsawn timber served as a place to worship God, and here divine service was held twice on each Sabbath day.

A few days after the debarkation of the colonists Captain John Smith set out on a voyage of discovery, and until his return no attempt seems to have been made to provide a more suitable church building. After his return from the exploration of the James river, with that strenuousness that marked all his procedures, Captain Smith undertook the erection of a structure in which the colonists might worship God with greater comfort in stormy weather. He described this church as a "homely thing, like a barn set on crutches and covered with rafts, sedge and earth, as were also the walls." But the dwelling houses were similarly constructed, and with even greater rudeness. In this new "house of God" sermon and prayer were heard daily, both morning and evening, two services on each Sabbath, and communion every three months, until the death of the Rev. Robert Hunt.

One special injunction had been laid by the London company upon Captain Smith, to make a rigid exploration of every stream he found that emptied into the Atlantic ocean, with the hope that a short route would be discovered to the Pacific. Soon after the erection of the "church upon stilts" he undertook another voyage of discovery, and during this absence the little church was destroyed by fire. Upon his return Captain Smith was elected president of the little colony, and employing the authority his new position gave him he commanded that the work of building a domicile for himself, which the colonists had planned and begun during his absence, be discontinued until a new church had been erected. Under his personal supervision this new church was nearing completion when the wounds that he

had received in a conflict with the Indians compelled him to sail to England for surgical treatment.

With the departure of Captain Smith the more lawless among the colonists, whom his intrepid spirit had so far kept in check, broke loose in unbridled rioting. The Indians, too, no longer coerced by his presence, and daily inflamed by the treatment accorded them, became hostile in their attitude. Plantations were laid waste, and provisions became so exhausted that famine stared the colonists in the fact. Wholly disheartened, they embarked for England, but when they neared the mouth of the James river they met Lord Delaware, bringing provisions and reinforcements from England. Returning to the former settlement, under the wise rule of Lord Delaware, they soon conquered the Indians and held them in check, while the colony prospected under strict government. The little church that Captain Smith had begun was finished, and with wise forethought Lord Delaware employed in its fittings and furnishings the choicest woods that the Virginia forests afforded. The communion table and altar were constructed of black walnut, while the shutters, the pews and the pulpit were made of cedar; the baptismal font was "hewn hollow like a canoe." Services were again instituted, being conducted by the Rev. Mr. Buckle, who had been sent from England to succeed Mr. Hunt. Daily service was begun, and the little altar was decorated with the native wild flowers of Virginia. The governor, Lord Delaware, never failed in





his attendance, and invariably appeared in the full dignity of velvet and lace, with a bodyguard clad in rich attire and scarlet cloaks.

A full-toned bell, brought from England, was hung in the belfry, and not only served to call the colonists to worship, but gave notice to the little industrial army when to begin and when to leave off work for the day.

In that little church, which owed its existence to Captain John Smith, the Indian maiden, Pocahontas, was baptized in the Christian faith in April, 1614, and following the ceremony her marriage took place with the colonist, John Rolfe, whose wife had succumbed to the hardships of the rude life in the colony. The marriage was celebrated in the presence of an amicable company of Indians and Englishmen.

In 1639 a solid brick church succeeded the little wooden structure, the dimensions of the new edifice being fifty-six by twenty-eight feet. In front of the new church building and joined to it, forming the front entrance, was built a square tower, reaching from the ground to the full height of the edifice. By the time this later building was completed the Virginia colonists had obtained greater security from Indian molestation. In the little adjoining church yard were successively buried the governors of Virginia, who died in office, as well as the rectors who in turn served the little parish.

In 1676 Nathaniel Bacon instigated the most widespread rebellion with which Virginia had yet had to cope. Bacon was a man bred to the law, and by reason of his talents as well as by his great ambition had easily gained a position in the Virginia council, not to mention attaining the rank of colonel in the Virginia militia. Rebelling against the authority of Governor Berkeley, he advanced toward Jamestown, and civil war—the first in America—resulted. In retaliation for the dishonor he conceived was planned against him by the act of Governor Berkeley in placing a price upon his head, Bacon applied the torch to Jamestown, reducing it to ashes. Nothing remained standing but the ruins of the little church tower and a few solitary, blackened chimneys.

## A SPLENDID LIST OF SERMONS TO YOUNG MEN.

Rev. E. L. Keller, pastor of a Lutheran church, has arranged the following attractive list of sermons for young men. He announced on the card the fact that the minister is a young man, the organist is a young man, the choir consists of young men only, and, he adds, there will be a host of young men to keep you company. The topics are as follows:

The Young Man and His Companions.  
 Why the Young Man Should be a Christian.  
 The Young Man and His Birthright.  
 The Choice Young Man and his Marks.  
 The Young Man who Wins Out.  
 The Young Man and his Dreams.  
 Pointers for the Young Man of Today Who Wants to be the Man of Tomorrow.

The trouble with some teachers is that they stare up the steps of Success, but never step up the stairs.

## ONE THOUSAND THOUGHTS FOR MEMORIAL ADDRESSES

Including 50 Funeral Addresses by Prominent Pastors.

This volume will contain between 400 and 500 pages, and will have funeral addresses from the leading preachers of America and England.

The Addresses, Thoughts and Quotations will be found suitable for every age and condition.

This book is published by request of a large number of pastors. Pastors of city churches receiving \$3,000.00 to \$5,000.00 a year, pastors of rural churches, pastors in small cities, have appealed for help along this line.

They tell me that the requirements of friends and relatives on such occasions are very exacting. To prepare an address that will comfort, help and inspire those present to a higher Christian life is more difficult to prepare than a regular sermon.

This book has been prepared to assist the pastor in this preparation and bring before him the same wealth of material and suggestions that is in the library of every pastor for the preparation of his Sabbath day addresses or sermons.

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Do not send money with this order blank.

### Entertaining the Minister.

"And if the house be worthy, let your peace come upon it." Matt. 10:13.

"Entertaining the minister" usually means that the minister must entertain the family and the family's friends and neighbors. John B. Gough writes in his autobiography that when he got in sight of A., he always felt a special satisfaction, because he knew that there was a house in that city in which he would not be bothered or bored. He was invariably taken in a hack to his place of entertainment. A sensible woman would meet him at the door, simply saying, "Mr. Gough, your room is ready for you, and the dining room is open at all hours." He was neither visited nor compelled to visit.—Christian Leader.

# ILLUSTRATIVE DEPARTMENT

## Present Day Parables

PAUL GILBERT.

### A Martyr's Halo.

(1)

Jas. 5:10; Heb. 13:3; 2 Tim. 4:17.

Down in New Albany, Ind., there lives an old woman to whom there is due in this life a martyr's shining halo. At the age of four score years and ten, in the midst of constant poverty, she is nearing the sixtieth year in which she has labored to care for three bachelor sons, one of whom is an idiot, the other an epileptic and the third about half silly. Yet through it all the old woman—the old saint—has maintained a cheerful spirit and never wavered in her faith in the goodness of God.

### His Voice.

(2)

Acts 9:4; Jno. 10:4; Luke 23:46.

On the "Midway," during the World's Fair in Chicago, above the babble of the noisy throngs, the blare of Oriental music and the shrill cries of the hundreds of hawkers, camel drivers and donkey boys, one clear voice could be distinctly heard above the confusion:

"Where cross the crowded ways of life,  
Where sound the cries of race and clan;  
Above the noise and selfish strife,  
We hear Thy voice, O Son of man!"

### Prohibition Aids Scholarship.

(3)

Rom. 13:14; Phil. 4:5; Prov. 31:4.

A three per cent gain in scholarship is noted by President David Starr Jordan, of Leland Stanford Jr. University, in his annual report, and he attributed it to prohibition of the sale of liquor in the neighborhood of the university.

"Students who find alcoholism in any degree essential to their enjoyment," continues the report, "will not be tolerated on the campus, and those who do not have a legitimate interest in the class work will not be allowed to encumber the classes."

Dr. Jordan finds that fraternity members are still below the outsiders in scholarship.

### Growth.

(4)

Jas. 5:7; Heb. 12:1; Luke 8:15.

There is a Chinese fable about a man who, in order to make his garden produce faster, went over it and pulled his plants a little further through the ground. He was rejoicing in his foresight only to find that his plants were dead. It takes time to be holy. You can't do it on toadstool principles.

### Why They Loved.

(5)

1 John 4:19; 1 John 5:2; 1 John 4:10.

Henry George and Cardinal Manning were one time talking together. Said the cardinal, "I love men because they love God." "And I," answered the great economist, "love God because he loves men." Both of them were right. It works either way.

"If a man loses his vision he will spoil his present work."—Dr. Jowett.

### Thou Shalt Not Steal.

(6)

Mark 10:19; 1 Tim. 1:10.

There has been recently organized among the great jewellers of the country a National Association that will seek to ferret out more thoroughly the "high-class thieves" who are guilty. Said a member of the association:

"To show you the awful extent to which smuggling is carried on at the port of New York let me cite the figures for 1905. Clearing house returns, I mean our pewelers' clearings, showed that no less than \$80,000,000 were spent in Europe by Americans for jewelry that year. What do you think was the amount of duty paid at this port? Only \$177. At 60 per cent duty that means that out of \$80,000,000 brought in only \$250 was declared. The plain English is that \$79,999,750 was smuggled or otherwise fraudulently brought in.

"To check at least something of this condition our association intends to spend large sums of money every year. We will have agents in every large city in Europe, but, of course, the greater number will be stationed in Paris, for there the merchants have established what practically amounts to schools of instruction in the polite art of smuggling."

### Middling Christians.

(7)

Matt. 12:30; Matt. 6:24; Rev. 3:16.

"A quack doctor is bad enough, and a shyster lawyer is disgusting, but a 'middling Christian' is nauseating."

### Straddlers.

(8)

"In Dante's Inferno the man who wouldn't take sides, the straddler, was sentenced to be stung with bees, hornets, wasps and all manner of stinging creatures."

### What Really Matters.

(9)

A correspondent writes in the Southern Cross: "A friend of mine in India, not a missionary, was traveling in a train, and fell into conversation with a respectable old gentleman. They talked about this, that, and the other thing. At last this old gentleman said:

"You know, sir, it matters very little to us who the Viceroy is, or who the Lieutenant-Governor is, or who the Commissioner is. What really matters to us is, who the zenana missionary is."

### Vision.

(10)

Heb. 11:24; Heb. 11:27; Acts 10:45.

"I once called upon a cobbler. 'Don't you feel imprisoned in this little place?' I asked, glancing about the little cramped room.

"Oh, no, I just open the door," he answered.

"It opened toward the sea.

"When I open that door and look out over that great sea, I can come back to my boots," he said, as he plied the busy thread."



**Effective Preaching. (11)**

Micah 5:4; Jno. 3:14.

Said a Liverpool merchant to Dr. John Watson: "The best thing about your preaching, Dr. Watson, is that you strengthen one for the coming week."

**The Unfinished Sermon. (12)**

Heb. 7:25; Matt. 19:26.

"One Sunday night, as I was preaching in my own place, I had finished the sermon, as I thought, with the declaration of the sufficiency of Christ. I had closed the sermon, and had passed down to the vestry when a plain working man followed me in. He said, 'Did you finish your sermon just now?' I said, 'Yes, I think so; I meant to.' 'I think,' he said, 'there is something you did not say; you spoke about the forgiveness of sins and the sufficiency of Christ, and the love of God in redemption; but there is something else you did not say, and it is a part I never like to be left out.' I said, 'What is it?' 'Why,' he said, 'years ago I was brought to Christ; and a terrible load I took to him. I placed it down at the cross, and I thought all was right. But the next morning my skies were gray. The next day I was beaten in the Valley of Humiliation, fighting with Apollyon. He won. My temptation was too strong. I failed and I fell, I failed again, till everybody ceased to believe in me; and I ceased to believe in myself, and held myself in contempt. At last, one day, in desperation, I raised my hands to heaven, and said, 'Lord Jesus, I claim thy promise, I claim thy power, look at me tonight.' The man, continuing, said, 'For five years he has kept me as I am, and I am amongst the living to praise him. Preach, I beseech you, next time you approach this subject, preach that Christ is able to save to the uttermost. The Saviour can battle with temptation, and make us sufficient, every time the assault come, to win the victory for the glory of God.'—R. J. Campbell.

**Endurance. (13)**

1 Cor. 9:26; 2 Tim. 2:3; 2 Tim. 4:3.

The Duke of Wellington speaking of Waterloo one time said, "We did not win the battle because our soldiers were better than those of the enemy; we won because all our men could go a quarter of an hour longer."

**To Keep Confidence. (14)**

Josh. 23:14; Luke 21:33; Gen. 19:14.

In order to keep the confidence of the people one must always deal honestly with them and give them no occasion to doubt. The Christian Herald stated recently, that since the sinking of the Titanic it is hard to inspire confidence in the declaration by the steamship companies that sufficient life boats are provided and the sea is safer than the land. In a little western city they were about to test a new electrical apparatus for ringing the fire bell. In order that the public might understand a notice was published in the weekly papers, stating that the bell would be rung for testing purposes at a certain day and hour. The authorities wanted the people to keep confidence in the fire bell so that when a fire did occur there would be no doubt as to its genuine call for help.

**Progress (15)**

Col. 4:1; 1 Tim. 5:8; Deut. 24:14.

The Chicago Telephone Company recently employed twenty social workers to study conditions among their employees that they might intelligently determine their business policy for years to come.

**Why the Church Antagonizes Socialism. (16)**

2 Pet. 3:3; Luke 19:14; 2 Pet. 2:10.

Here are some statements made by leading socialists:

"Three great obstacles block the path of social reform—private property, religion, and the present form of marriage."—Engels.

"Religion is a fantastic degradation of human nature."—Karl Marx.

"It is our duty as socialists to root out the faith in God with all our zeal, nor is any one worthy of the name who does not consecrate himself to the spread of atheism."—Wilhelm Liebknecht.

"The Boston tea party was conducted by a gang of smugglers. Washington was the land thief, and the Revolutionary War was brought on by capitalists."—Walter J. Mallard.

"It is better for a young man to be a traitor to his country than to be a traitor to his class by joining the militia."—William Haywood.

"The working class! may it ever be right, but, right or wrong, the working class!"—Ben Hanford.

"Christianity today stands for what is lowest and basest in life."—George D. Herron.

**Trifling With Life. (17)**

2 Pet. 1:8; 1 Thess. 5:6; Luke 12:37.

"It is related that during a battle in the Civil War the captain of some Union troops that were late in arriving on the scene of battle said to his superior officer, 'Where shall I place my troops?'"

"'Oh, get in anywhere, there's lovely fighting all along the line,' was the reply. That is not war, that is criminal foolishness, and the officer who made such a remark should have been courtmartialled, for it was his place to know where troops were needed.

"A pastor was asked by a young man who had united with the church, 'What shall I do, pastor?' 'O, anything; there's lovely service most anywhere.' The lad was expecting war and the pastor led him to a pink-tea!"

**Semper Idem. (18)**

Micah 4:12; Matt. 6:23; Matt. 22:29.

That an Archbishop should publicly and unashamedly explain that it is only the uncertainty of winning which keeps him from plunging, say on the Melbourne Cup, is a very distressing circumstance; yet the Right Rev. Dr. O'Reilly, the Romish Archbishop of Adelaide, when opening a new school for the Sisters of St. Joseph, practically made this astonishing statement. He complained pathetically that "in horse racing you can make no guess:

"The horse that everybody says is going to win is usually last in the race, and the horse that everybody says is going to lose is first past the judge's box. I never did bet on a horse once in my life. Where horses are concerned, I am a perfect stupid; and, if I did

bet, my money was as good as gone. Still, I will admit this. If I only had the gift of prophecy, which I assuredly have not, and knew with absolute certainty the horse that was going to carry off next Onkaparinga, or Sydney, or Melbourne Cup, I should not have a moment's hesitation, not the shadow of a scruple of conscience, in backing that horse for a handsome amount."—Southern Cross.

#### **Not a "Vile" Body. (19)**

Rom. 12:1; 1 Thess. 5:23; 1 Cor. 6:15.

When Archbishop Whately was dying, his chaplain read to him the eighth chapter of the Epistle to the Romans, and then quoted the words from the Epistle to the Philippians (iii. 20, 21): "We look for the Saviour, the Lord Jesus Christ, who shall change our vile body," etc. The dying man was pained, and asked for "the right thing" to be read to him. The chaplain then repeated it again, with the rendering with which we are now familiar in the Revised Version: "Who shall fashion anew the body of our humiliation." "That is right," said the Archbishop; "there is nothing vile which God has made."

#### **The Cross. (20)**

Gal. 6:14; 1 Cor. 1:18.

There is a famous painting in New York of the Crusader hosts pressing their way into the Holy City. Above them in the clouds is the Son of God, portrayed not in ascension power but crucified. The source of inspiration in the battles of life is Jesus Christ crucified, "lifted up."

#### **Why? (22)**

2 Pet. 2:1; 2 Tim. 4:3; Isa. 9:15.

"In some denominational colleges eighty per cent of the men who intended to enter the ministry have been turned aside.

"Nine-tenths of the religious leaders must come from the Western states. The East has failed and is failing to produce leaders."—A. J. Elliot.

#### **The Sex Sin and Conscience. (23)**

Rev. 20:12; Heb. 12:25; Heb. 9:27.

"Wilt thou stand here with mother and me, tomorrow noontide?" inquired Pearl.

"Not so my child. I shall, indeed, stand with thy mother and thee one day, but not tomorrow."

"But wilt thou promise," asked Pearl, "to take my hand and mother's hand, tomorrow noontide?"

"Not then, Pearl," said Dimmesdale, "but another time."

"And what other time," persisted the child.

"At the great judgment day," whispered the minister.—Hawthorne's *Scarlet Letter*.

#### **"Greater Things Than These Shall Ye Do."**

##### **One Man and God. (24)**

It remained for William Booth to give an example of the social work, and the healing work of Jesus.

The officers, cadets and employees of the Salvation Army now number 21,390; corps, outposts or army organizations, 8,768; local officers, 60,260. The countries occupied number 56, and languages, 33. The Army operates 118

rescue homes for fallen women; 22 maternity homes; 37 children's homes; 149 slum posts; 17 prisoners' homes; 229 shelters and food depots; 157 workshops and factories; 60 labor bureaus and 18 farms.

#### **Listened to God, Not Man. (25)**

Gen. Wm. Booth was born at Nottingham, England, April 10, 1829. Became a minister of the Methodist New Connection, 1850; was appointed to hold special evangelistic services until 1861, when being required to settle in the ordinary circuit work, he resigned and began his labors among the churches as an evangelist. Finding most of the inhabitants of London attended no place of worship, he began the Christian Mission in 1865. This soon grew rapidly and was organized on military lines, and was in 1878 re-christened the Salvation Army. The War Cry, established in 1880, has a very large circulation throughout the world. Gen. Booth's "In Darkest England, and the Way Out" (1890) proposed ambitious yet practical schemes for alleviating poverty and suppressing vice. Six of his sons and daughters are engaged in some branch of the service, while his younger children are in training for similar duties.

His wife, an enthusiastic co-operator, died in 1890. She wrote "Practical Religion, Aggressive Christianity and Godliness."

#### **One of the World's Hungry Boys, Who Did Great Things. (26)**

When Wm. Booth first came to London he was a lonely lad of 18. His father was dead, and it was necessary for him to earn his bread and that of his widowed mother. He was almost without a shilling. Work as a clerk was soon found and provided necessary livelihood. All his leisure time was spent amongst the poor in mission work.

#### **Gen. Booth's Motto. (27)**

"No man for himself, every man for all," was his motto, and marked the main principle of his life.

#### **The Man the Churches Missed. (28)**

"No church can justly claim him as its own. He is the universal property of all. Barriers that have hitherto seemed impervious to the advance alike of science and philosophy and statesmanship—forces of vice and crime, of poverty and despair, against which the combined forces of Christendom have waged an almost hopeless war—have yielded before the assaults of the host of men and women warriors who have sprung to their feet at the bidding of this 'Prophet of the Poor' to take part in this glorious crusade."—Commander Booth Tucker.

Hang on! Cling on! No matter what they say. Push on! Sing on! Things will come your way. Sitting down and whining never helps a-bit; Best way to get there is by keeping up your grit.

"It is hard to fuss over the question of close communion with people who are used to worshipping cows."



# Illustrations of Unity

HENRY MONTFORT CARY.

## Differences Are Arguments. (29)

When we remember that the first great divisional controversy turned upon the metaphysical distinction between "homoeousion" and "homoiousion," the following is significant: "What is metaphysics?" an old Scotchman was asked.

"Weel, when a mawn gets to argooing oop and oop an' doon an' doon, till nae one kens whawr he is an' he dinna ken whawr he is himself—that's metaphysics."

## A Question of Fossils. (30)

Dr. James L. Barton, speaking on "Co-operation in Foreign Missions," said:

"Here in one of our New England colleges there is one of the finest collections of fossilized bird tracks probably that has ever been got together in the world. It seems in prehistoric times some prehistoric birds walked over some prehistoric sand and made tracks in the sand, and through some changes of nature those tracks have become fossilized, and now in these latter days they are packed up and exhibited in an exhibition in that college laboratory, which is a very fine thing to see. They are excellent in a laboratory, but I tell you, brethren, it is out of place to put them as tablets in our churches. They belong in the museums, but do not belong in the church."

## Spirit of Christ Brings Reward. (31)

The essential thing is not so much a plan as a spirit. Dr. Edgar P. Hill, speaking in 1908 on "Co-operation in Home Missions," said:

"For three years we have been trying to get together in Chicago two warring Presbyterian Churches. Every time we suggested a plan it was a signal for a renewal of hostilities. Neither party wanted to give up the name of its church. Neither party wanted to give up its officers; neither party wanted to give up its building; and we have been at that for three years. About three months ago, the spirit of the Lord got into the hearts of the people of both of these churches. I suppose it is hardly Presbyterian to say so, and yet the facts are they were all re-converted. Now what is the result? Why, the result is that any sort of plan will work. They are bound to get together, plan or no plan."

## Starving the Preacher for the Glory of ———. (32)

Bishop Earl Cranston tells the following about a town "of less than a thousand people with thirteen church organizations and a ready demand for another. The story was like this: I said to the old farmer who was my host in the little village in the state of Washington:

"How many church organizations have you here?" He said:

"Sir, we have thirteen."

"How many pastors are you seeking to support?"

"We are really supporting six."

"A little later that got into one of our church papers, was copied into the 'Congregationalist,' reached a benevolent Home Mission

giver in the state of Connecticut, and his pastor wrote me to know the name of that place, and the names of the denominations. I immediately communicated with my old friend and had his reply, and he actually gave me the names of the thirteen denominations and the names of the churches that were then supporting pastors, and then he added this. He said:

"On last Sunday night we had a very bright conversion at our church, and our pastor said to the young woman, 'Now, if you would like to unite with this church, I should be glad to receive you; but if you prefer some other denomination, I shall be very happy to give your name to the pastor of that church.' And she looked up through her tears of joy and said, 'The church of my choice is not represented in this place.'"

## Mission Fields Demand Unity. (33)

The comment of Bishop Graves, of Shanghai, years ago on the home attitude to Christian unity has still its application:

"You people here in America talk very lightly and slightly of Christian unity, because in a way when we hear one man called a Baptist and another man called a Roman Catholic and another man called an Episcopalian and another man a Presbyterian, somehow you feel quit of any responsibility for that fellow; it makes you comfortable. But when you get at the front and every man counts one, and every man knows his safety depends on the other man, he quits talking about 'What do you call yourself?' and they get together."

## Stealing Sheep. (34)

Rev. Geo. H. Ferris, pastor of the First Baptist Church, Philadelphia, Pa., tells the following:

"I remember when I was connected with a church in New York, we were assisting a colored church in the South and the pastor came back for more assistance. He said:

"We had a powerful blessing last year. We baptized fifty members of the Methodist Church and busted it all up.' That kind of powerful blessing, I believe, is becoming a thing of the past."

## Loving Christ Insufficient. (35)

As a side light on the problem of dealing with the man without a theology comes the following, told by Dr. Levi Gilbert:

"You have sometime heard of the good honest German, who was wanting to join a church and they brought him before the session and commenced to ask him all sorts of questions about the atonement, inspiration, and the Trinity; but he only stared stupidly at them, until, by and by, one of the questioners turned toward him in some contempt and said:

"Anyhow, we hope you love the Lord Jesus Christ." And the good German immediately cried out, his face lit up:

"Yah, yah! Ich liebe Jesus!"

### **The Ship and the Church. (36)**

Dr. Charles L. Thompson aptly illustrates the difficulty of working at cross purposes as our denominationalism often forces us to do. He says:

"I am thinking of the captain and first officer who were having an argument when the storm signals went up. The first officer said to the captain: 'I do not think we ought to go out, the storm signals are up!' But the captain, who was a positive man, said to his first officer: 'You attend to your end of the ship and I will attend to mine.' The first officer ordered the anchor down, and then coming forward said: 'My end of the ship is anchored; how is yours?'"

### **In Union There Is Strength. (37)**

Speaking on Brotherhoods," Mr. Nolan R. Best said: "I know a good old soldier in our town, who said to me not very long ago:

"When I went into my first battle I was sure I would run at the first shot. But when the fire came on the line, I looked here, and here was Joe, and he was standing fast; and I looked the other way, and here was Tom, and he was standing fast, and I said I could stand it as long as those fellows could, and I didn't run. And I found when the fight was over that they had said the same thing about me—they were going to run when I did."

### **Need Creates Brothers. (38)**

The following incident from the Russo-Japanese war, told by Rev. Chas. R. Erdman, would fittingly and feelingly close any appeal for unity. He tells it thus.

"We are all following the one Captain and when we get very near to Him we find ourselves very, very near together. . . They were in the same army, that poor wounded man and the little Japanese who kneeled over him and asked him if he could take any message home.

"Oh, yes," said the man, 'you can.' He mentioned a place in northern Japan.

"Oh," said the man kneeling over him, 'I live very far from you.'

"Well, then," he said, 'I wish you would do one thing for me. I wish you would reach in my pocket and get out that little book,' and as he was reaching to get out the little book, the friend looking down upon him said, 'I never saw you before, but let me repeat this to you, "God so loved the world that He gave His only begotten Son";' and he had gone no farther when the little fellow lying there looked up and said, 'The Lord is my shepherd, I shall not want'; and then they were clasped in one another's arms, and they were brothers, the living and the dying, for they had the one common Lord and Master."

## **Illustrations of Character**

BENJAMIN L. HERR.

### **Character Judged by Conversation. (39)**

A Salvation Army officer was taking up a collection on the street. One man was heard to say, as he dropped in a dime, "Here's ten cents for the grafters."

"You don't believe there's any graft in the Salvation Army," quickly rejoined the woman.

"How do you know?" the man asked her.

"Because you would be in the Army yourself if you did," was the sharp reply. And the man hand the grace—and the humor—to laugh.—Youth's Companion.

### **The Influence of Environment. (40)**

Rev. Charles Stelzle relates the following: "I well remember two lathesmen in the old machine shop in which I worked for eight years. Miller had charge of the speed lathe gang. He was almost as big as an elephant, and to look at him one would suppose that his movements must be slow and ponderous. But the swift little machine that he had been operating for years had so influenced him that it set the pace for his every movement. Thompson ran a six-foot lathe down in the basement, where the heavy machinery was installed. He was a typical American—tall, muscular, alert. But young Thompson had also come under the control of his machine. His lathe made only one revolution to that of hundreds of the 'Dutchman's,' and he moved about with all the deliberateness of his slow-moving iron monitor. Both men were unconscious victims of their environments."

### **The Possibilities of the Boy. (41)**

Seventy years ago a little red-headed boy was playing about the streets of Hannibal, Missouri, having fun with other boys of his own age. Last month the house in which he lived was formally presented to the town, and will be preserved as a memorial. On the outer wall has been set a bronze tablet with this inscription: "Mark Twain's life teaches us that poverty is an incentive rather than a bar; and that any boy, however humble his birth and surroundings, may by honesty and industry accomplish great things."

### **Helping Our Infirmities. (42)**

A little news item reads thus:

The doors which open from the sidewalk into the lobby of a big building are heavy ones and are very hard to open. Yesterday a little hunchback stepped out of an elevator on the first floor, followed by a great big man. The hunchback reached the doors first and threw himself against one. Although he pushed with all his might he couldn't open it. Chagrined, he stepped back, and the big man stepped up. Noticing the look of humiliation on the face of the little fellow, the big man said:

"I've got a sore wrist. Come on; let's see if we both can't open it."

The hunchback and the big man both pushed on the door, and of course it opened. The two went out smiling.

As this man helped so a Greater sympathizes and helps.



### Knowledge Casting Out Fear. (43)

A young officer, in Grant's command, was in his first battle. The screaming of the balls, the roaring of the cannon, and the sharp crack and rattle of the musketry thoroughly demoralized him. He became absolutely sick and paralyzed with fear. He was so weak from nervous excitement that he lost physical control over himself. General Grant came up at the very climax of his fright, and, noticing his pale face, his blue lips and chattering teeth, he said: "Captain, you are frightened. That is natural enough. You will get over it. Suppose," continued Grant, "I should come to you with a hat containing ninety-nine white beans and one black one, and I should ask you to thrust your hand into the hat at a venture and pick out the black bean; do you think your chance of getting that black bean would be very good. Well, your chance for being hit under fire is no greater than your chance

for drawing the black bean." This officer at once took heart and from then on never showed the slightest sign of fear.

So, knowledge of God casts out fear of Him.

### Loyalty to the Prayer Meeting (44)

A gentleman says:

"A few years ago we were the guests in a western city of a family of wealth and prominent social standing. During the conversation the telephone called. The good wife responded, and we heard the words, 'Thank you, I should enjoy it very much, but I have an engagement which makes it impossible for me to accept,' and other words of like import. Upon her return the good woman said, 'It was an invitation to dine with a friend at which a distinguished presidential candidate, Mr. B., was to be a guest, but I never allow myself to accept any invitation on our prayer meeting night.'"

## The Preacher Scrap Book

### Earnest Seeker. (45)

Earnest seekers are sure to be rewarded. There appeared at the door of our mission house in Unalaska, Alaska, an Eskimo boy, who had come a thousand miles, working his way as he could, because he had heard through some traders that at the mission house was a man who could tell him of the great King whom he should worship. The missionary, to test him, asked, "Would you like to study books?" Study books little; study about great King very much," answered the boy. That earnest seeker was given the knowledge for which he hungered, and will become an enlightener to his own people.—Sunday School Journal.

### Blessings Passed on to Others. (46)

An aged minister died. It was found that he had tied up his written sermons, and piled them away neatly. On the top he had written, "Where has the influence of all the sermons I have preached gone?" Below this question he had written the word "Over," and turning the cardboard they found the answer, somewhat in this form: "Where are the last year's sun rays? They have gone into fruits and grains and vegetables to feed mankind. Where are last year's raindrops? Forgotten, of course, but they did their gracious and refreshing work, the influence of which abides. And Christian sermons once preached have gone into lives to make them better, nobler, more Christlike, more fitted for heaven."

### The Devil and the Sultan. (47)

There is an Eastern story of a sultan who overslept himself, so as not to awaken at the hour of prayer. So the devil came and waked him, and told him to get up and pray. "Who are you?" said the sultan. "Oh, no matter," replied the other, "my act is good, is it not? No matter who does the good action, so long as it is good." "Yes," replied the sultan, "but I think you are Satan. I know your face, you have some bad motive." "But," says the other, "I am not so bad as I am painted. I am a

pretty good fellow, after all. I was an angel once, and I still keep some of my original goodness." "That's all very well," replied the sagacious and prudent caliph, "but you are the tempter; that's your business, and I wish to know why you want me to get up and pray." "Well," said the devil, with a flirt of impatience, "if you had slept and forgotten your prayers, you would have been sorry for it afterward, and penitent; but, if you go on as now, and do not neglect a single prayer for ten years, you will be so satisfied with yourself, that it will be worse for you than if you had missed one sometimes and repented of it. God loves your fault mixed with penitence, more than your virtue seasoned with pride."—Selected.

### Faith Surviving Sorrow. (48)

Dr. Campbell Morgan relates this incident as told him by Commander Booth-Tucker of the Salvation Army: "When I and my wife were last in Chicago, I was trying to lead a sceptic to Christ. 'It is all very well,' the sceptic said. 'You mean well, but I have lost faith in God when my wife was taken from me. It is all very well; but if that beautiful woman at your side lay by you dead and cold, how would you believe in God?' Within one month, through the awful tragedy of a railway accident, the Commander was himself deprived of his wife. He went back to Chicago, and in the presence of a vast crowd, said, 'Here, in the midst of this crowd, standing by the side of my dead wife as I take her to burial, I want to say that I still believe in God, and love Him, and know Him.'"

### Reflecting Light. (49)

On the summit of Arnish Rock, Stornoway Bay, separated from the Island of Lewis by a channel 500 feet wide, a mirror is fixed in a lantern. From a lighthouse on the island, a stream of light is projected on the mirror, and the reflected light is seen by fishermen many miles away. Our knowledge of God and his will is given us that, from us, it may shine on the pathway of others.

### Overlooked Penalty. (50)

"Father Hawley," of Hartford, was telling the scholars in a mission school of a boy in that city who had stolen money from his employer's drawer, and been sent to prison for his crime. "When he opened that drawer so stealthily," said Father Hawley, "and looked down on the pile of bank notes there, if only he could have seen written on top of them, in letters of fire, 'Ten Years in State Prison!' wouldn't he have slammed that drawer to again?"—Selected.

### The Secret of Fearlessness. (51)

At the close of the terrible mutiny of 1857 in India, the wife of Sir John Lawrence was called home to England. She had to leave her husband behind, worn to exhaustion with the anxiety and labor he had passed through, and surrounded by the smouldering embers of revolt, which might at any moment burst into flame. She tells of the comfort she got the morning of her departure from the Twenty-seventh Psalm, which they read together: "Though an host shall encamp against me, my heart shall not fear. He shall hide me secretly in his pavilion."—Teachers' Monthly.

### The Greatest Subject. (52)

A physician in Holland, once a Jew, now a Christian, became greatly interested in an old Jewish friend, wealthy and honored. He was so pressed in spirit that he determined to go over and have an hour's talk with him one evening. When he arrived at the palatial residence of his friend he found a party gathering; a number of the guests were there. He went in, shook hands with his friend, and told him that he had called upon an important mission, but it seemed inopportune, and he would wait until a more convenient season. The Jewish friend, his curiosity aroused, insisted that he should make his mission known. "Well, it was that we might talk together about the Messiah. I think I have found him, and I want to tell you about him." "Why," replied the wealthy old Jew, "I have been thinking about that of late myself, and was anxious to talk to somebody about it. Come in, and before the festivities begin you can talk to us all on the subject." And the faithful witness stood up before the company and testified that Jesus was the Christ. The result was the conversion of his Jewish friend and some of the guests. The love of Christ pressed upon him the responsibility of saving others. "By all means," said Paul, "save some."

### Faithful in Battle. (53)

During a naval battle an English vessel had been swept by shot and shell. More than one-half of the marines were dead or dying; their bodies covered the deck. Captain Haldane ordered the reserves to come up and take the places of the slain, and when they had reached the deck and saw the bodies and blood of their slain companions they were seized with a panic. The captain drew his sword, and, rushing before them, said: "Cowards that you are—I wish you were in h—!" An old Scotch marine went quietly up to the captain, and, saluting him, said: "I believe that God answers prayers, and if your prayer had been answered

where would we be?" After the battle the captain thought of the faithfulness of this old marine, who had been slain during the conflict. It led him to reflection, to prayer, to Christ. Captain Haldane became a preacher in the city of Edinburgh, and through his influence Robert Haldane, whose voice shook Geneva as he proclaimed the gospel, was converted; all traceable back to the faithful testimony which the old Scotch marine bore to Christ in that critical hour. More weighty than the responsibility of fighting for his country; more weighty than submission to his superior; more weighty than the terror of the bloody scene before him was the responsibility of testifying for Christ. The love of Christ constrained to it.

### A Higher Critic. (54)

And the lack of biblical knowledge which some of the critics show is amusing, if not alarming. I read of one the other day who said he could not accept that story about the ark; he was a dealer in lumber, and the ark was 450 feet long, 75 feet wide and 45 feet high, and if it had been filled with food and animals it must have weighed thousands of tons. "Now," he said, "you cannot make me believe that men could carry such a thing as that through the wilderness."

### Good During Lent. (55)

Men who are the slaves of sin are sometimes bound by ceremonial law. Two burglars were heard conversing during Lent. One said to the other: "Jack, I know where there is a safe with one hundred thousand dollars in it; let's crack it tonight." "I am not the man," said Jack, "to crack a safe during Lent. We should practise self-denial." After Lent was over he was ready for the safe-cracking, and with no qualm of conscience. The truth as it is in Jesus frees us from the law, and yet leads us lovingly to obey the law without feeling its restraint.

### Slaves to Habit. (56)

We are freed from habit—bad habit, if you please; the habit, for instance, of drink and tobacco. Now, let us be careful. We may hurt some tender conscience. There is a difference, I think, between tobacco and alcohol, though not so much as many suppose, for much tobacco is at least one-tenth alcohol. But when a man becomes the slave of tobacco he is not very different from the slave of drink. It may not lead him to abuse his wife and children, but he is not a free man. Now, if you have ever said, "I cannot quit tobacco," make up your mind to do it or die. Say as Mr. Henson, of Chicago, when he found he was a slave to the weed, laying his cigar on the table, said: "You black rascal, I'll not serve you any longer." The truth as it is in Jesus can free any sort of slave from any sort of habit.

### Faithful to His Denomination. (57)

I have heard of a dog belonging to a Presbyterian elder which went to church every Sunday, slept in front of the pulpit during the sermon, shook himself during the doxology, and walked out with a joyful expression. The old Presbyterian elder died, and a Baptist dea-



con bought his farm. The dog remained on the farm, went with the Baptist family to the village the next Sunday, and on arriving at the Presbyterian church he was surprised that the family did not turn in as usual, but he went in, lay down before the pulpit, slept through the sermon, went home after the service, and for five or six years, as long as his dogship lived, he kept up the habit of attending his own church. He could not be induced to change his denominational relation. There was no principle involved; it was simply the force of habit. Just as that dog went to church by force of habit we often go through family prayers, reading the Bible, and other religious duties, in the most mechanical way.

#### Right With God. (58)

It is getting right with God, and then doing right. There is no possibility of salvation without our first getting right with God. I know some men who can boast that they do not beat their wives; and they are out of the penitentiary; do not lie, and cheat, and steal, and do bad things generally. They are upright citizens; all right with their families, but all wrong with God. In the city of Brooklyn, two or three years ago, a detective went into a drug store, laid his hand upon the shoulder of a man about thirty years of age, and said, "You are wanted." "What do you mean?" asked the man. "You know what I mean. You were in the Albany penitentiary several years ago; you escaped and went West. You were married out there, and came back here and settled; and we have been on your track ever since. Now we have you. You need not deny it." He said, "That is true; I won't deny it; but I would like to go home and say good-bye to my wife and child." "All right." They went to his home. He met his wife and little child in the parlor, and said: "Wife, haven't I been a kind husband? Haven't I been a good father, and worked hard to make a living?" She replied, "Yes; what do you mean?" "I mean that I am an escaped convict from the penitentiary. Since I met you, your love for me has made a different man out of me; but I am an escaped criminal, and must go back to the penitentiary." He was all right with his wife, child, and neighbors, but all wrong with the state of New York. His being right with his wife and child did not put him right with the state of New York. You may be all right with your friends and neighbors, but all wrong with God; and, unless you are born again, you never can get right with God.

#### Quicken Your Mortal Bodies. (59)

Rom. 8:11.

After wading across a river in Burmah, a missionary found that his body was covered with leeches that were sucking his life blood. He began to tear them off one at a time, but the guide urged him not to do so lest he should poison himself, and die as the result. Then the guide prepared a decoction of herbs, in which the missionary bathed, and the leeches fell off of themselves. The blood of Jesus Christ is God's preparation for removing the leeches of sin which are sucking the life blood from the people. The attempt to tear them off is to lacerate, if not poison.

Gen. Armstrong gave the secret when he said: "My creed can be expressed in one sentence, 'Simply to Thy Cross I cling.'" Dr. Clough said: "I was ambitious to be a learned man, but one day I determined whether I ever knew anything or not the Telegus should have the Gospel." His baptizing 10,000 happy converts in one year was the result of that resolution. The new evangelism, if it leads every Christian to make a similar resolve, we hail with gratitude to God for its advent. After all, it is the old evangelism of Christ and the Apostles which like the return of the old sun is ever new in its freshness.

### UNUSUAL

#### BY THE EARS, PERHAPS.

The congregation of a small parish church in the south of England who had been keeping Lent very strictly, and listening to a series of sermons by various preachers invited by their vicar, were somewhat startled and shocked as he announced in a solemn voice at the close of the sermon by a Cowley Father: "The preacher for next Sunday can be seen nailed upon the western door of the church."

#### A. SINISTER PEDIGREE.

One day as a minister was passing down the street in Scranton where he resided he was seen by some hangers-on at a public house which he was approaching, and one of the number called to him and said:

"We have a dispute here of some importance, and would like you to decide. It is in relation to the age of the devil. Can you tell us how old he is?"

"Gentlemen," said the minister with dignity, "you must keep your own family records."

#### NEVER? HARDLY EVER.

What is a preacher to do when nature spoils the prettiest illustration in his sermon? A certain man, the other Sunday, was recalling the ease and noiselessness with which the snowflakes fulfill their function, falling one by one so quietly and modestly upon hill and valley. "No one," this impassioned orator went on to say, "ever heard the snow fall." Just then, a great body of melting snow fell with a heavy thud from the roof. We are told the children snickered; likewise some grown people, but we haven't heard yet how the minister recouped himself. He will probably stand in with the janitor the next time he preaches that sermon.

#### BEING A GOAT.

Nan's mother heard her crying after she had gone to bed, and, upon inquiry, learned that the child, having heard for the first time the parable of the sheep and the goats, was in terror lest she should "be a goat."

Her grandfather, a clergyman, tried to comfort Nan, and finally succeeded in convincing her that if she led a "godly, righteous, and sober life" she need not fear the objectionable classification. However, the next night Nan was again the victim of her emotions, and her mother insisted that the scene of the previous night must not be repeated.

"But, oh, mama," sobbed the child, "this is different. Grandfather explained all about me, and I am not afraid for myself now. But, oh, mama, what if you should be a goat?"

# THE ECCLESIASTICAL YEAR—OCTOBER

G. B. F. HALLOCK, D. D.

## Missionary Sunday      Prison Sunday      Election Day

Fellow pastors, let us begin this year's active work by enlisting our people afresh in missions. Let us appeal to them in some such spirit as this: Do we believe in the final triumph of Christianity? Are we willing to invest our time and money in the work of missions, assured by our Saviour's promises that it shall not be in vain? Let us take a lesson, and it may be for some of us a rebuke, from a fact in ancient history: "When the Carthaginian troops were investing Rome, the spot outside of the walls on which stood the tent of Hannibal, the dread invader, was put up for sale at auction in the forum. After a brisk competition it was knocked down to a citizen who bid for it a large sum of money. He and the other bidders had faith in the final triumph of their armies, although the foe was thundering at their gates." Such faith every Christian ought to have in the redemption of the whole world, since it has all been given to Christ for his inheritance. We sing:

"Jesus shall reign where'er the sun  
Does his successive journeys run,"  
but when the foreign missionary Sabbath comes, and we are asked to invest in this outlying territory of our Lord which the heathen are in possession of, we don't give, at least some of us don't, as if we believed what we sing. Our missionaries are going out as true soldiers of the cross—going because our great Captain told them to go. Some who are not going ought to go. But all who call themselves Christians should see to it that this grand movement for the conquest of the world is sustained liberally. Can we not manifest as much faith in the kingdom of Christ as these old Romans manifested in the final triumph of their city, though the enemy had shut them up within its walls? The progress of foreign nations within the lifetime of this generation has been wonderful. Let us take God at his word, and work and give accordingly, and our children may hear the angelic announcement: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

### Suggestive Texts and Themes. (61)

**The King's Messengers:** Matt. 28:18-20.  
**An Emptied Pocketbook:** Phil. 2:5-8.  
**A Reluctant Missionary:** Jonah 3:1-4.  
**The Missionary's Faith:** Isa. 49:1-5.  
**The Islands are Christ's:** Ps. 72:1-10.  
**The Final Supremacy of Christ:** Phil. 2:9-11.  
**The Power Behind the Missionaries:** Ex. 3:1-10.  
**The First Missionaries:** Acts 8:1-8.  
**The Shepherdless Multitudes:** Matt. 9:36-38.  
**Christ's compassion; the harvest; the laborers; the praying; the sending.**  
**Christ the World's Only Saviour and Christianity the World's Only Hope:** Acts 4:12.  
**The Regions Beyond:** 2 Cor. 10:15, 16. The hearer enlarging the preacher; the church enlarging the gospel.

**A Glorious Vision:** The redeemed from all lands. Rev. 7:9.

**"Doing Good unto All Men:"** Gal. 6:10. A glorious opportunity entailing a sublime responsibility.

**The Sad Condition of the Heathen World:** Eph. 2:12.

**The Gospel God's Power Unto World-Wide Salvation:** Rom. 1:16.

**Foreign Missionary Effort Necessary to the Heathen's Salvation:** Rom. 10:14, 15.

**The Church's Poor Little Disputings by the Way, Versus the Great Question:** Mark 9:33.  
**At Infinite Cost Infinite Love Provides a Universal Atonement:** John 3:16.

**Nations Seeking God:** Jer. 16:19-21.

**The Missionary Spirit:** Isa. 50:4-9.

**Slow Growth:** Mark 4:26-29.

**Medical Missions:** Matt. 8:5-13.

**Native Missionaries:** Matt. 10:5-16.

**A World in Darkness:** 1 John 5:19-21.

**A World in Light:** 1 John 2:7-11.

**Christ Died for All:** Rom. 5:17-21.

**Some Early Missionaries:** Acts 13:1-3.

**Missions and Prayer:** Isa. 62:6-9.

**What the Heathen Lack:** They lack God. 1 Chron. 17:21, 22. They lack the gospel, Rom. 1:14, 15. They lack teachers, Matt. 9:37, 38. They lack the Holy Spirit, Gal. 3:14. They lack joyful songs, Rom. 15:9. They lack salvation, Eph. 2:6.

**Missions and Giving:** 1 John 3:13-18.

**Hearing and Believing:** Rom. 10:11-15.

**Daniel's Vision:** Dan. 8:19-27.

**The Shepherdless Multitudes:** Matt. 9:36-38.

**The God of the Isles:** Ps. 72:10-19.

**The Kingdom Enlarged:** Isa. 51:1-6.

**Views of the Outposts:** Ps. 44:1-4.

**Viewing the Land:** Num. 13:17-33.

### The Church Essentially Missionary. (62)

Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. Luke 8:39.

I. The circumstances.

1. The man possessed. Jesus and his disciples had reached the country of the Gadarenes, when a man possessed of devils met him. In pity for the sad condition of the tormented man, Jesus cast the devils out, but permitted them to enter into a herd of swine, which afterward rushed down a steep place, and were drowned in the sea.

2. The rescued man. The condition of the man rescued from the power of the devils is worthy of special note. Before, he had been violent, and a terror to all, roaming about the wood and among the tombs like a wild beast, destitute of clothing; but when his former acquaintances came to him now, they found him: (a) Sitting: No longer roaming about—no longer driven by evil spirits, but calm and composed. This fitly illustrates the soothing, quieting power of the gospel of Christ. (b)



Clothed: Sensible of his shame, he had obtained suitable garments. (c) In his right mind: His eye no longer wild, but beaming with intelligence; his tongue no longer raving, but speaking words of soberness. So the gospel of Christ produces a new creation, erasing the image of Satan, and engraving upon the soul the image of God.

3. His desire. The desire of this new man was to abide with Christ—perhaps from fear of his old adversary, and he felt that he was perfectly safe in the presence of his Mighty Deliverer. The Christian's only safety is in nearness to Christ.

#### II. The Saviour's Command.

This brings us to the topic proper—to the mission work that this rescued man was to do.

1. His field. Go home; foreign missions are important, but are not to take precedence over the home work. Besides, there are some people better fitted for the home work than they are for the foreign, and this man was one of them. (a) By "going home" he would be able to comfort his relatives and friends who had considered him worse than dead. (b) Among those who had known him in his former pitiable condition, he would have great influence—he would be a living example of the mighty power of Jesus to subdue the powers of darkness and set the captives of Satan free.

2. His mission. To testify for God: "Show how great things God hath done unto thee." (a) He could do this by his words—by telling of his deliverance, and how it was brought about. (b) By example—his present condition would testify, as the lame man that was cured by Peter and John at the Beautiful Gate did before the Jewish Sanhedrim, and would be testimony that they could not gainsay.

3. His obedience. Much as he desired to be with Jesus, his Benefactor, he promptly obeyed the command, and (a) Went his way: In this he was an example to Christians. When Jesus says, "Do this," we must do it, asking no questions. When he says, "Go," it is our business to go, and stand not on either the order or the place of our going. (b) He told the grand news: "He published throughout the whole city how great things Jesus had done unto him." In this he was an example to the Christian. He should always be ready to tell his friends and neighbors what great things the Lord has done for him in redeeming him from sin and inspiring in his heart the blessed hope of immortality. Notice that he did not confine himself either to his own particular neighborhood, but published the good tidings throughout the whole city. No true disciple of Jesus will rest contented until the whole city in which he lives is evangelized.—P. A.

#### The Divine Measuring Rod. (63)

Let us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."

2. Opportunity. "As ye have opportunity do good unto all men."

3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."

4. The necessities of others. "If a brother or a sister be naked, or destitute of daily food," etc.

5. The providence of God. "Let every man lay by him in store as God has prospered him."

6. Symmetry of character. "Abound in this grace also."

7. Your own happiness. "It is more blessed to give than receive."

8. God's glory. "Honor God with your substance."—Watchman.

#### Clergymen to Spare. (64)

A Chinese Christian asked Archdeacon Moule how many clergymen there were in England. Archdeacon Moule asked how many he thought there were. "It is a little island," he replied; "perhaps there are a thousand." He was told, "More than twenty thousand." "Then," said he, "you can easily spare a thousand for China."

#### Blind, But Far-Seeing. (65)

A poor blind woman in Paris, we are told, put twenty-seven francs into a plate at a missionary meeting.

"You cannot afford so much," said one.

"Yes, sir, I can," she answered.

On being pressed to explain, she said, "I am blind and I said to my fellow straw-workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work nights?' They replied, 'About twenty-seven francs.'"

"So," said the poor woman, "I found that I could save so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark heathen lands."

#### The Heathen World. (66)

Paint a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-stricken women and children; it is the heathen world—the people seen in vision by the prophet—who sit in the region and shadow of death, to whom no light has come; sitting there still through the long, long night, waiting and watching for the morning.—Bishop Foster.

#### Sacrifice That Counts. (67)

A Korean lady stopped her sedan chair outside a bookstore in An Dong. I turned to speak to her and she said: "I have just been buying some books to take home with me to give away to my unbelieving neighbors." "Where are they?" I asked. "In the chair," was the reply. And one of the chair coolies, with a very disgusted look upon his face, raised the chair curtain, and behold! the chair was packed full of Mark's Gospels, tracts and hymn books! "But," I said, "the chair is full, you cannot get in." "That's no matter," she laughed, "it's only thirty li (fifteen miles), and I can walk." The chair coolies were bidden to take up the chair and they did so, rather gruntingly, and the lady followed, walking with her woman servant, her face beaming with pleasure, and smiling "Good-bye." Only those who know what riding in a

chair stands for among Korean women can appreciate the sacrifice in this story. "To leave the city of An Dong on foot when she might ride!" exclaimed a bystander. The lady was past fifty years of age. This is the way the gospel is preached in Korea.

#### **Missionary Mottoes. (68)**

"Unless Jesus Christ is Lord of all, he is not Lord at all."

"It is the mission of the church to give the whole gospel to the whole world."

"Jesus Christ alone can save the world, but Jesus Christ cannot save the world alone."

"We cannot serve God and mammon, but we can serve God with mammon."

"No interest in missions? The only explanation is either inexcusable ignorance or wilful disobedience."

#### **Another Wife Expensive. (69)**

"My wife is very ill. Can't you do something to save her life?" said an Oriental man of good standing to a missionary physician. He added, however, "With my large family, it would cost me a round sum to get another wife, and I can not afford it." Medical work for women demonstrates that, according to Christianity, a woman's life is worth saving, even at a great sacrifice.—Missionary Witness.

#### **A Beautiful Hand. (70)**

Two charming women were discussing one day what it is which constitutes beauty in the hand. They differed in opinion as much as the shape of the beautiful member whose merits they were discussing. A gentleman friend presented himself, and by common consent the question was referred to him. It was a delicate matter. He thought of Paris and the three goddesses. Glancing from one to the other of the beautiful white hands presented for his examination, he replied at last: "I give it up; the question is too hard for me. But ask the poor, and they will tell you the most beautiful hand in the world is the hand that gives."

Make your hands beautiful. Give to missions.—H.

#### **A Modest Gentleman. (71)**

John Sunday, an Ojibway preacher and full-blooded Indian, made an address, which is reported thus:

"There is a gentleman who I suppose is now in this house. He is a very fine gentleman, but a very modest one. He does not like to show himself at these meetings. I don't know how long it is since I have seen him, he comes out so little. I am very much afraid that he sleeps a great deal of the time when he ought to be out doing good. His name is Gold.

"Mr. Gold, are you here tonight? Or are you sleeping in your iron chest? Come out, Mr. Gold, come out and help us in this great work of preaching the gospel to every creature.

"Ah, Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest. Look at your white brother, Mr. Silver; he does a great deal of good while you are sleeping. Come out, Mr. Gold. Look, too, at your little brown brother, Mr. Copper; he is everywhere, doing all he can to help us. Why don't you come out, Mr. Gold? Well, if you won't

show yourself send us your coat—that is, a bank-note. That is all I have to say."

As a matter of fact, do you ever see a gold coin on the collection plate? Let us begin to put gold into the work for missions.—H.

#### **The Dying Thief Argument. (72)**

"Will a man rob God?" A minister was conversing with a man who professed conversion. "Have you united with a church?" he asked him. "No; the dying thief never united with the church and he went to heaven," was the answer. "Have you ever sat at the Lord's table of the sacrament?" "No; the dying thief never did and he was accepted." "Have you given to missions?" "No; the dying thief did not, and he was not judged for it." "Well, my friend, the difference between you two seems to be that he was a dying thief and you are a living thief."—Rev. C. H. Kilmer.

#### **A Ready Giver. (73)**

"I approach you in a worthy cause, Mr. Titewad. We want to raise \$100,000—a prominent philanthropist offers to contribute a quarter of it."

"Oh, well," said Mr. Titewad, hastily, "I don't mind giving another quarter. Can you change a half dollar?"

#### **Mother's Way. (74)**

"Then the people rejoiced, for that they offered willingly." The late Professor William James, Harvard's famous psychologist, would frequently illuminate a misty subject with a homely anecdote. Discussing motherhood once, Professor James said: "A teacher asked a boy this question in fractions, 'Suppose that your mother baked an apple pie, and there were seven of you—your parents and five children. What part of the pie would you get?' 'A sixth, ma'am,' the boy answered. 'But there are seven of you,' said the teacher. 'Don't you know anything about fractions?' 'Yes, teacher,' replied the boy, 'I know all about fractions, but I know all about mother, too. Mother would say she did not want any pie.' Give. Give to missions. Give in 'mother's way.'—H.

#### **An Undelivered Message. (75)**

"I sent my love to you every day," said a little girl, indignantly, to a sick friend who was beginning to be convalescent, and felt hurt because no word of remembrance had come to her. "They just took it, and kept it all themselves!" The childish way of looking at it sets in strong light the meaning of an undelivered message. Was it chance that just at the moment of hearing of it there fell into our hands an article in one of the magazines, in which the writer—a missionary—made a passionate plea for men and women to come and tell the story of a Saviour's love for sinners? "O, the people! the people," she wrote earnestly, as if overwhelmed by the thought of their numbers and their need. "They are so dark and ignorant and lonely. Come and tell them that Christ loves them." Christ sends his love to them with each returning day—sends it by us. Do we deliver it? Or do we take it and keep it all ourselves? What does he think of us as messengers?



### Japanese Testimonies. (76)

The following words from the Japanese themselves are full of encouragement:

"Knowledge shall be sought for throughout the whole world."—Proclamation of Era of Meiji.

"You must turn toward the dawn, or be lost in darkness."—The late Emperor of Japan to the Emperor of China.

"Had I five hundred lives, I'd gladly give them all for you, my people."—Japanese Martyr.

"The profession and propagation of Christianity are as untrammelled in Japan as in any part of the world."—Mr. Takahira, in *The Independent*.

"When Japanese become loyal to Christ, they will both live for him, and also gladly die for him."—Joseph Neesima.

"I do not hesitate to say that we must rely upon religion for our highest welfare. And when I look about me to see what religion we may best rely upon, I am convinced that the religion of Christ is the one most full of strength and promise for the nation and the individual."—Baron Maejima.

"Shinto will linger and continue to attract thousands of worshipers to its shrines, but it is doomed to die. Amaterasu, the sun goddess, will still have her votaries here, as had Apollo in Greece and Rome, but the rays of the Sun of Righteousness will dispel the darkness of this myth. The farmers will continue to worship the rice god, and sailors and fishermen will still worship the god of the seas. But they will gradually learn of the Almighty who sends the seed time and harvest, and who ruleth the wind and storms."—The Japanese Evangelist.

### The New World Power. Valuable Statistics. (77)

The name of Jesus has come to be recognized as a mighty power in the world's affairs. It is the dominant moral power amid the policies of government. It has modified civil administration. It has established an international moral code with a power greater than that of navies. It has entered the cultured and the uncultured nations, awakening them out of their lethargy into an activity that amazes us, lifting up even the most barbarous into civilization. Where political power has labored in vain, where all uplifting influences have failed in their ultimate results, the faith of Jesus has proved itself to be the power of God. It is the gospel of divine love that has regenerated the South Sea Islanders. The missionaries of the cross have penetrated the wilds of Africa and have planted the seeds of high national life. India, China and Japan have felt the breath of God and are coming to the world's standard of life and administration. The Christian sentiment is regarded in international treaties, and is everywhere felt as a new power.

The force at work is this great evangelization of the heathen world, revolutionizing the character of the people, and the administration of their governments. This is seen in the following statistics:

"There are 21,307 missionaries in the world, and 38,557 centers of gospel work. There are

103,066 native workers and 2,346,000 adult communicants. There are 30,185 elementary and village schools, 1,714 boarding and high schools, 292 industrial and training schools, 115 kindergartens, 11 medical schools, 98 training schools for nurses, and 522 theological seminaries. There are 576 hospitals and 1,077 dispensaries, in which over 4,000,000 patients receive treatment every year. The net annual income of the various missionary societies amounts to more than \$30,000,000, four-fifths of which is given by England and America."

Such statistics are amazing to those who have not kept in close touch with the foreign mission work and fully justify the statement that the name of Jesus is above every name.—The United Presbyterian.

### A Missionary Episode. (78)

An interesting story has been told concerning the Providence Industrial Mission at Citaradzulo, Blantyre, British Central Africa. Nineteen years ago a certain official in the district made use of an intelligent boy of the Yao tribe to take a message under difficult circumstances across country, and for this service rewarded him with a rupee. With this small sum the lad laid the foundation of greater things. He bought an English primer and began to attend school at the mission. Later he was ordained a minister of the gospel, went on a voyage of European travel, and has since built a church which has some three hundred members. The episode is one which shows how the natives of Central Africa are learning to help themselves.

### Give. (79)

"Give all thou can'st; heaven rejects the lore  
Of nicely calculated less or more."

### How to Give. (80)

"Give as you would if an angel  
Awaited your gift at the door.  
Give as you would if tomorrow  
Found you where giving is o'er.

"Give as you would to the Master  
If you met his loving look.  
Give as you would of your substance  
If his hand the offering took."

### The Gospel for Man. (81)

A band of missionaries and native teachers spent a night on Darnley Island, when a project was formed to establish a mission on Murray Island. Some of the natives of this island seemed specially intent on intimidating the teachers, and convincing them that a mission there was perfectly hopeless. "There are alligators there," said they, "and snakes and centipedes." "Hold," said Lepseo, one of the teachers, "are there men there?" "Oh, yes," was the reply, "there are men, but they are such dreadful savages that it is no use your thinking of living among them." "That will do," responded Lepseo. "Wherever there are men, missionaries are bound to go."

**Lament of a Missionary Box. (82)**

Forgotten and forlorn I live  
Upon a dusty shelf;  
And feel so downcast and so sad,  
I hardly know myself.  
A missionary box I am,  
And better days have seen,  
For copper, silver and pure gold  
Within my walls have been.

Now I am empty—no, not quite,  
For sometimes you may hear  
A mournful jingle from my depths  
By pennies made, I fear.  
I scorn not pennies—no, indeed—  
Their worth too well I know;  
But only two pence in a box  
Does make one's spirit low.

**The Story of Judson's Bible. (83)**

Twenty years after Adoniram Judson reached Burma the New Testament was translated into the Burmese tongue. In 1824, when war was waged between England and Burma, Mr. Judson was thrown into prison, and Mrs. Judson buried the precious manuscript, just ready for the printer, in the earth beneath their house. But as mold was gathering upon it, on account of the dampness, caused by heavy rains, with a woman's ready wit she sewed the treasure inside a roll of cotton, put on a cover, and took it to the jail to be used by Mr. Judson as a pillow.

In nine months he was transferred to the inner prison, where five pairs of fetters were put upon his ankles, and it was announced that he, with a hundred others, fastened to a bamboo pole, were to be killed before morning. During this terrible night, much prayer ascended for the precious pillow. It had fallen to the share of the keeper of the prison, but Mrs. Judson, producing a better one, induced him to exchange.

Mr. Judson was not killed, but hurried away to another place, and again the pillow was his companion. But one of the jailers untied the mat that served as its cover and threw the roll of cotton into the yard worthless. Here a native Christian, ignorant of its value, found and preserved it as a relic of his beloved master, and with him months afterward its contents were discovered intact. After the close of the war this New Testament was printed, and in 1834 the whole Bible was translated into the Burmese language—a language peculiarly difficult on account of its construction and curious combinations.

God takes care of his Word. Let us do all we can to furnish it to people of every land.

**A Taste of Civilization. (84)**

Missionary: "Have you ever had a taste of civilization?"

Chief of Cannibals: "O yes! The last ship that stopped here left a barrel of it, but it is all gone now."

"I dread the white man's drink," said a native chief of Africa, "more than all the assagais of Matebele, which kill men's bodies, and it is quickly over; but drink puts devils into men and destroys both body and soul forever."

**Any Missionary Interest? (85)**

I once heard a conversation between a church member and an infidel. After arguments were urged at some length on both sides, the infidel observed to his friend that they might as well drop the subject of conversation, "for," said he, "I do not believe a single word you say, and more than this, I am satisfied that you do not really believe it yourself; for, to my certain knowledge, you have not given for the last twenty years as much for the spread of Christianity—such as the building of churches, foreign and domestic missions—as your last Durham cow cost. Why, sir, if I believed one-half of what you say you believe, I would make the church my rule for giving and my farm the exception."

**The Children's Gifts. (86)**

These verses were written to be used in connection with the Sabbath School offering for foreign missions at Christmas time:

Little dimes and nickels  
From the children's hands,  
Send the Christmas message  
To far off-heathen lands.

Little dimes and nickels,  
Will our servants be,  
To carry God's sweet message  
Far across the sea.

Little dimes and nickels,  
We will gladly give,  
Lost and hopeless children  
Then may know, and live.

Little dimes and nickels,  
Jesus hears them fall,  
And with love unstinted  
He will bless them all.

—John Todd.

**Women and Missions. (87)**

Women have always performed a noble part in spreading the gospel message. When the woman of Samaria had found the Christ she hastened to bear the news to her fellow-townsmen and brought them to Jesus. When he made his tours from town to town women ministered to him of their substance. It was a company of women who, after his crucifixion, marked the place where they laid him, and the same women were the first to visit the empty tomb on the resurrection morning. It was a woman who bore the first completed gospel message and announced to the despairing disciples the fact that "He is risen." In the sixteenth chapter of Romans Paul mentions several women, some of whom "helped much in the gospel." Among these was Phebe, who had the honor of carrying Paul's epistle to the Romans from Corinth to the church in the imperial city. Woman's organized work for foreign missions is of recent date and in 1861 they raised only \$2,000 in the United States. In 1909 the total amount raised by women in all the churches was \$3,328,840. Last year the women of one denomination gave \$470,406 to foreign missions and supported 533 missionaries. In view of this splendid record we may well heed Paul's command, "Help those women."



# Prison Sunday

The approach of Prison Sunday, on October 27, brings forcibly to mind the question as to whether the Christian church is doing precisely the sort of work Christ did for the outcast. Is it not time to ask whether the efforts of the church are not devoted in too large a proportion to people who are already "hopelessly good," in the sense of knowing the truth and in having no outward handicap in the way of carrying out their higher impulses? Prison Sunday affords one of the best opportunities of the year for pastors to prove their genuine interest in the unfortunate, and to lead their people into the same. If Christ came "to seek and to save that which was lost," is it not the mission of his church to do the same?

The problem of prison conditions is by no means so remote from the real function of the church as many imagine. Pastors and people have a real responsibility in this direction. True, so long as human nature is weak and government is faulty, there will be the problem of crime. But it is also true that every criminal is to some extent a reproach upon the church. Each crime committed points to some weakness in the home or in the church, or in the government in dealing with the criminal.

## Suggestive Texts and Themes. (88)

**Prison Reform:** "I was in prison and ye came unto me." Matt. 25:36.

**Grinding in the Prison-house:** Judges 16:21.

**The Sighing of the Prisoners:** Psa. 79:11.

**To Hear the Groaning of the Prisoner:** Psa. 102:20.

**Loosing the Prisoners:** "The Lord looseth the prisoners." Psa. 146:7.

## Juvenile Offenders. (89)

"It is a sad and at the same time important thing," writes Judge Ben Lindsey, "that the increase of crime is largely among the youth of this nation. Facts and figures in this respect come almost like blows to remind us of our responsibility, and to suggest our shortsightedness."

## Example of Prison Work. (90)

For the past seventeen years the Woman's Christian Temperance Unions of Hennepin county have held a Sunday afternoon service at the county jail. It is largely a service of song and is arranged for by the different Unions and Christian Endeavor Societies of Minneapolis, rotating quarterly. The speaker is usually a pastor or Bible student, but the personal work for and with the prisoners is done by five women who are present nearly every Sunday. The writer is always present, having charge of the service, both for the W. C. T. U. and as the representative of the Central Howard Association. The audience numbers as high as ninety-six, composed of boys, men and women. Usually there are one or more men who understand music enough to help in the singing, and all enjoy it.

While this service is good, the larger work for the prisoners is after its close, when the workers endeavor to become acquainted with the different ones preparatory to helping them

after their release from the jail, either by discharge, or commitment to the city or state institutions. Special attention is given to young men and women who are in the city without home or friends. Very often they have come from respected homes and relatives in the East, from whom they have been separated for years. Others are from the lowest walks of life, but all are equally alike as prisoners, and all need the helping hand when again ready to enter the busy, rushing commercial life of the world.—Mrs. A. C. McCurdy, Minneapolis, Minn.

## Bible Convicts. (91)

Many of the leading characters in the Bible were convicts, but not criminals. Joseph graduated from the pit to the prison and from thence to the throne. Jeremiah was the prophet of prison life. The Jews, as a people, were developed in the captivity in Egypt, in Babylon and under the iron rule of the Greek and Roman empires.

Christ himself for three years was a hunted convict, and at last convicted and crucified. John the Baptist, who drew the curtain introducing Jesus to the world, found the prison his home and the place of his translation. Peter slept the sleep of the just, chained between two soldiers in a dark dungeon. Awakened and delivered by an angel, he goes forth to new conquests.

The true genius of the New Testament is found in our Lord's first sermon at Nazareth, where he took the text, "Proclaiming liberty to the captive and the opening of the prison to them that are bound."

The great apostle to the Gentiles delighted to sign himself in his prison letters, "Paul, a prisoner of Jesus Christ." He was not a Roman prisoner, not Nero's prisoner, but Christ's prisoner. The Lord's hand held him, not the manacles. Under divine guidance, the Roman jail is transformed into a spiritual power house, by which twenty centuries have been electrified and millions redeemed. Even in prison Paul could exclaim to the Philippian, "For to me to live is Christ." "Rejoice in the Lord always." "My God shall supply all your need." "The peace of God passeth all understanding." The people at Philippi remembered how Paul and Silas sang hymns at midnight in jail; how the jailor and his family were converted; how the whole town was aroused by the earthquake shock that liberated the prisoners; and they believed Paul's words from the Roman prison. They knew that to chain the apostle meant to liberate the message, for prisons palaces prove if Jesus dwells with him there.—Rev. E. W. Caswell.

## A Poet in Prison. (92)

James Montgomery, the Scotch poet, imprisoned in York Castle for the cause of civil liberty, wrote a volume of poems and hymns to relieve the tedium of his loneliness, many of which are sung throughout the world. One of his songs, to a robin visiting his prison window, begins:

"Welcome, cheery little stranger!  
 Welcome to my lone retreat;  
 Here, secure from every danger,  
 Hop about, and chirp, and eat.  
 Robin, how I envy thee,  
 Happy child of liberty."

### Police Tyranny. (93)

In the eye of the arresting officer the poor man is always guilty, and the desirable thing is to keep the criminal docket well filled. The police run men in without legal warrant, and repeatedly without the slightest show of reason "sweat" prisoners who, according to the fundamental principles of criminal law, are innocent; suppress free speech, and in countless other ways, with which the public is now long familiar, trample under foot rights supposed to be secured beyond all question by the constitution of the country. Throughout the country, safely entrenched behind the fortifications of powerful and profoundly corrupt political combinations, the fee system pursues its relentless course, with net untiringly outspread, trafficking as relentlessly in human liberty as a fish-monger traffics in fish.

"The police proceed upon a theory the exact opposite of that of the law," writes Wm. Marion Reedy, in the *St. Louis Mirror*. "They believe every man guilty until he is proved innocent. They punish him without trial. They act as judge, jury and executioner. And they are the more ruthless the more helpless the person falling into their hands. Police methods make criminals worse than they would naturally be. We read of city toughs who 'hate the law,' and we think it just natural cussedness. We are wrong. Those men do not hate the law. They hate the police who abuse and maltreat them every time they are arrested. They are clubbed and drubbed on the street and in the calaboose. Their arms are twisted until they 'talk,' or they are denied food and drink."

"It is not going beyond the domain of exact truth," says former Governor Johnson of Missouri, "to assert that no ordinary citizen without position, political influence or wealth is safe from an infringement of his rights if he unfortunately falls under the suspicion of the police. In such a case he is lucky if he escapes alone with a deprivation of his liberty, and is not subjected to humiliation, degradation, insult and assault. The principal individual rights guaranteed by the constitution and the laws, both state and national, are not possessed by the mass of the people of our city, and the deprivation is through an usurped authority of the police department, without right or reason."

### Crime and Economics. (94)

A never ceasing flood of discharged convicts pours back into our penitentiaries, not because they have found life there a paradise, but because the thumbscrew of present want exercises a pressure far more potent than does the fear of future, but uncertain, punishment, however severe. Here is the true answer to the question why deterrence, pushed to the very limits of human endurance, does not deter.

We know well that the prison is but part of

the great social question; that, as a general rule, poverty is the parent and the slum the kindergarten of vice. But we also know that, while these prepare the soil, it is the administration of our criminal law that plants the seed and supplies the tropical conditions that bring it to the instant maturity of crime.

### They Were in Prison. (95)

Madame Guyon, for four years a prisoner in the French Bastille, wrote much of prose and poetry. The following extracts are justly celebrated:

"My cage confines me round;  
 Abroad I cannot fly;  
 But, though my wing is closely bound,  
 My heart's at liberty.  
 My prison walls cannot control  
 The flight, the freedom of the soul.

"Oh! it is good to soar,  
 These bolts and bars above,  
 To him whose purpose I adore,  
 Whose providence I love;  
 And in Thy mighty will I find,  
 The joy, the freedom of the mind."

Savonarola, whose name made Florence famous, wrote his wonderful commentaries on the Psalms while in prison.

Francis Baker, in the Tower of London, wrote the hymn beginning, "Jerusalem, my happy home."

Samuel Rutherford wrote most of his devotional letters while in jail.

The greatest book in the world, next to the Bible, was written in prison walls—"The Pilgrim's Progress from Earth to Heaven," by John Bunyan.—E. W. C.

### What Probation Does. (96)

John had unfortunate home conditions. A year before his arrest for burglary his step-mother put him out of the house, and since then he had been living in cheap lodging-houses where he had fallen in with undesirable companions. Associations have much to do with forming the habits of a seventeen-year-old lad shifting for himself. It was not surprising, therefore, that John became a burglar, and was before a court in Central New York awaiting sentence.

The fact that John seemed capable of being developed into a good citizen if given a chance under suitable conditions and with proper help, led the judge to release him on probation instead of imprisoning him.

The first thing the probation officer did after the court placed John under his care, was to persuade the father and stepmother to take their son home, and through the probation officer's efforts the home conditions became entirely satisfactory. The probation officer then induced the boy to attend a night school, and secured tools for him to use in the manual training course. As month after month went by the personal influence of the probation officer over the boy showed its beneficial results.

Seven years have passed since John was put on probation and saved from what would undoubtedly have been a criminal career. Today the young man is a respected citizen and in business for himself.



### **Probation Saves Children. (97)**

Mr. Joseph Lee, of the Massachusetts Commission on Probation, has said that while the aim of criminal courts in the past has been to do something to the child, the aim of the juvenile court and of probation is to do something for the child.

### **Probation or Jail. (98)**

A sample case. In 1901 a husband and wife in Brooklyn, driven out of business by competition, had fallen victims to drink and lost all their furniture. The man was convicted of grand larceny and his wife of intoxication, and both were placed by the court under the supervision of the same probation officer. As a result of the friendship, aid and encouragement thus given them, they started life over again, and now lead happy, useful lives and have an excellent standing in the community, their friends little suspecting their past history.

### **Advantages of Probation. (99)**

A thirteen-year-old Italian girl was planning to elope with a man of bad reputation. She had been disobedient at home and of late had stayed away from school. It took patient efforts on the part of the probation officer and the teacher to overcome her restlessness in school, but gradually it disappeared, and also her conduct at home grew better. The girl while on probation came to regret her bad behavior, and is now doing well both in school and at home.

A fourteen-year-old Slavic boy from a poor home, arrested for burglary, was supposed to be wayward, since his companions with whom he was arrested bore that reputation. Investigation by the probation officer showed, however, that until the boy recently fell into bad company, he was well-behaved. The probation officer induced the lad to stop keeping undesirable company and his habits became entirely satisfactory.

A young man in Central New York who had never before been arrested, stole a cow, which he later sold and which could not be recovered. Neither imprisonment nor a fine would have repaid the original owner of the cow for his loss. The court, therefore, placed the man on probation under an order that he pay the full value of the cow to its original owner. The young man went to work and made the payments in installments as fast as his means would permit.

### **Prisoners of Jesus Christ. (100)**

In this age of civil and religious liberty most prisoners are criminals, but there are still many prisoners among the children of God who are called "shut-ins." A remarkable instance of this kind was that of the life of Bella Cooke, who, for nearly sixty years, saw nothing of the world, even through her windows.

Nearly a lifetime she suffered, waiting for her departure. Three wonderful books, entitled "Rifted Clouds," came from her pen to cheer and bless mankind. Then, think of her wise counsels to myriads of visitors, her influence in benevolence and Christian charity. What sermons on patience and providence she preached in her life and words! She was a prisoner of Jesus Christ.—E. W. C.

### **What Probation Is. (101)**

Probation is a system by which a court seeks to supervise, discipline and improve offenders without branding them as prisoners and without sentencing them to institutions.

The guilty persons—whether children or adults—are conditionally given their liberty, under suspension of sentence and on their good behavior, and are placed under the authoritative, helpful oversight of a man or woman appointed by the judge as a probation officer. Those on probation must obey certain rules, and in case of failure so to do they may be returned to court and be otherwise dealt with. The probation officer keeps informed as to their conduct, and in a friendly way aids them to improve their habits and circumstances.

Probation is intended especially for persons not hardened in crime.

### **What Probation Does. (102)**

Probation enables a court to deal with each offender according to his individual needs, by investigating his character, history and circumstances and reporting the findings to the court before it pronounces sentence.

Probation reclaims both children and adults who have started to go wrong, by placing them under the moral influence and guidance of a helpful friend.

Probation saves money to taxpayers, especially by reducing the number of commitments to correctional institutions.

Probation spares early offenders from further disgrace and corruption, by preventing their association with hardened criminals in jails and similar institutions.

Probation secures equal justice for rich and poor, by giving persons, who for inability to pay their fines, would ordinarily be imprisoned, a chance to work and earn money with which to pay them in instalments.

Probation enables courts to punish offenders who still do wrong while under suspended sentence, by keeping the court informed about their conduct and if necessary securing their re-arrest.

Probation is intended primarily for young offenders and those not confirmed in evil. It has special advantages in dealing with wayward children, negligent parents, occasional drunkards, and other classes.

## **Election Day**

Just before election day is a good time for pastors to draw some lessons or give some valued hints from politics. He need not, should not, tell people which ticket to vote; but he can train them in their duties as voters.

### **Suggestive Texts and Themes. (103)**

**God the Supreme Ruler:** 1 Sam. 16:6-12.  
**Righteousness Paramount:** Prov. 14:28-34.  
**True National Greatness:** 1 Kings 10:1-9.  
**Prosperity and Religion:** 2 Chron. 34:1-8.

**A Staunch Patriot:** Neh. 2:1-8.  
**A Christian at the Ballot Box:** Psa. 28:1-9.  
**The Sort of Citizens our Country Needs.**  
**Patriotism Falsely So-Called.**  
**Why a Christian is the Most Efficient Patriot.**

**Individual Efficiency as Citizens:** Phil. 4:8.  
**Consecration to Country:** Acts 13:36.  
**Our National Sins:** Neh. 1:6.  
**The Source of National Prosperity:** Psa. 147:12-14, 20.

**Our Civic Conditions:** Isa. 62:1.  
**Compromise:** Psa. 28:3. In political matters one of the subtlest temptations is that to compromise. The ideal seems impossible of attainment; why not consent to some unquestionable evil for the sake of gaining a partial good? There is need of prayer for deliverance from alliances with evil as a means of promoting the kingdom of God.

**How may one help to remedy the evils in our land?** Neh. 2:17, 18.

**In what spirit should the Christian perform his civic duties?** 2 Tim. 8:15.

**What is the true glory of a nation?** Psa. 33:12.

**The reproach on a citizen who fails to do his duty:** Judges 5:17-23.

Psa. 28:7. Shrewdness and skillful tactics are often thought to be the most indispensable means of gaining success in the political world. But here as in every other sphere of life the one safe reliance is not men, but God, and before every note his approval is to be sought, leaving results to him.

**The Christian Vote:** Prov. 19:2, 4, 8.

**Value Your Citizenship:** Esther 4:13, 14.

### **The Church's Blunder. (104)**

The colossal blunder of the church has been her refusal or her failure to make herself adequately felt in behalf of political righteousness.

The wise and reasonable declaration against a union of church and state has been seized upon by the wily politician, has been perverted and carried to most illogical conclusions, until we are openly taught that religion and politics can have nothing in common.

There has been a flood of high resolving, but a dearth of high doing.

What we need is Christianity in action, even at the expense of mere "resolving." Why may not the preacher rally his voting members to stand by the utterances of his own church? Who would have just ground for complaint? Let us concede, though I know of no sound principle upon which such a claim can be based, that the preacher should not become the advocate of a party, yet surely he may and surely he should point out and warn against the danger and wickedness of complicity with wrong by sustaining parties committed to the continuance of an iniquitous policy.

The preacher may safely rebuke sin wherever found.—Samuel Dickie.

### **A Need. (105)**

"What the church needs is not more culture or more philosophy or more theology or higher criticism, but more heroic marshaling of her forces, as a militant host, against the organized powers of evil."

### **The Young Man's Year. (106)**

A word with the voter who in November will cast his first ballot:

In some states it is the young woman's year as well; in all of them it is the young man's year, for in all of them he can vote this year if he is an American citizen and is twenty-one years of age.

Hundreds of thousands of young men will this year cast their first ballots. Enough of them will vote for the first time to turn the tide for or against the candidates of either of the leading parties. It is an interesting thought that the election may be decided this year by young men who have never been to the polls before.

To the thousands, perhaps tens of thousands, of first voters some words of counsel may not be out of place from one who cast his first vote a good many years ago.

In the first place, young men, regard the casting of your first ballot as an important, serious, God-given task. It is said of that noble soldier-poet and statesman, Thomas Wentworth Higginson, that he always reverently took off his hat when he cast his ballot. It is indeed an act to be performed reverently.

If your ballot was the only one cast, and that ballot decided who should be President of the United States for the next four years, we have no doubt you would think that a weighty responsibility rested on you to cast it for the right candidate. If you are a praying man, you would pray to be led aright before you cast it.

The fact that you are one of twelve or fifteen millions who will vote next November does not divide your responsibility and make it only a fifteen-millionth part of what it would otherwise be.

As a matter of fact, it is said a governor of Massachusetts was once elected by a single vote. Your ballot should be cast with the same conscientiousness and care as if you alone decided the election.

In the second place, vote intelligently. Issues are constantly changing. New questions are constantly coming to the front; but these questions can be fully understood, not in the light of the fervid, prejudiced discussions of the party newspapers, but only in the light of calm reason and history. We wish that every young voter might take a brief course in United States history. We wish he might study the Constitution, and the Declaration of Independence, and an impartial text-book of the great issues of the present day. Such a study would be worth more to him than a thousand red-hot editorials, which consciously or unconsciously will reflect the likes and the dislikes of a partisan newspaper.

In the third place, when the result is known and the majority have decided the issue, accept the decision loyally. The country is not going to the dogs if the Republicans are successful again. The bottom will not drop out of national prosperity if the Democrats win. Not a single bad man has been prominently mentioned for President by either party; not one who is not a true patriot, and who will not do his best, according to his lights and his ability, to administer the government justly and righteously.



One great difference between the United States of America and the republics to the south is that the decision of the people of the United States at the polls has always been regarded as final, and revolution and assassination for mere party purposes have never been resorted to. This has won for us the respect of the world, and has done much to honor republican institutions, which now, with the addition of the Republic of China, hold sway in nearly half the world.

It is a great year for the young men of America. May they realize their responsibility and their opportunity, and vote as intelligent men and true patriots, as lovers of God and native land.—Christian Endeavor World.

### Conscience in Politics. (107)

But it is not of the vital importance of a sound moral sense in public men and leaders of opinion that I am thinking now; it is the solemn duty of every citizen to carry his conscience into his politics that I wish to emphasize. What is the basis of all honest commercial transactions? It is not gold or silver or government notes or real estate; it is personal integrity. Banish that, and the business community would discover the difference as soon as you or I would detect the difference if every inch of pure air were withdrawn from our dwellings. Take conscience out of Broadway, or Wall street, or South street, and men of business would no sooner dare to trade there than they would dare to walk there if every foot of the pavement were mined underneath with dynamite.

What is true in commercial affairs is equally true in civil affairs. The life of our beloved country does not depend upon its statute books, but upon the public sentiment behind the statutes. In a republic every voter is a ruler; and the only solid basis of good government is the individual conscience which seeks to know what is right and dares to do it. The ballot is infinitely more than a privilege; it is solemn trust; and the man who fails to use it, or who uses it carefully or corruptly or wickedly, is guilty of treason to his country.—T. L. C.

### In The Right. (108)

"They are slaves who will not choose  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they needs must think;  
They are slaves who dare not be  
In the right with two or three."

### \* DINING CARS BANISH LIQUOR.

On July 12, the Pennsylvania road issued an order withdrawing liquor from all trains. This action was speedily followed by the Philadelphia and Reading, The Central of New Jersey, Lehigh Valley, Pennsylvania Lines West of Pittsburgh, the Buffalo, Rochester & Pittsburgh and the Delaware, Lackawanna and Western. Other lines which run dining cars in the state have the matter under advisement.

The public press reports that the coroner's jury in the case of the railroad wreck on the Lehigh Valley, where thirty-nine people lost their lives and many were injured, gave as the cause of the wreck the intoxication of an engineer. The loss of life and property ought to be a warning to every railroad not to practice,

sanction or allow the sale of liquor by or among any of its employees. They can not afford to entrust thousands of lives and millions of property into the care of men with befuddled brains.

## UNUSUAL

### ROUSING REMARKS.

A certain Scotch minister, a newcomer in the parish, finding it impossible to arrest the attention of his congregation, became desperate. No sooner did he appear in the pulpit than they promptly composed themselves to sleep.

One evening after taking up his position, he rapped sharply on the ledge in front of him, and addressed his somnolent flock in tones of severe remonstrance.

"Now, brethren," he said, "it's not fair to go to sleep as ye always ha' done directly I begin my sermon. Ye might wait a wee till I get along, and then if I'm no worth hearing, sleep awa' wi' ye, and I'll no care; but dinna go before I have commenced. Gie me this one chance."

Finding they were all fairly awake by this time, he went on:

"I shall take for my text the two words, 'Know thyself,' but I will say before I begin the discourse that I would no advise this congregation to make such profitless acquaintances."

There was not a snore nor a nod in the kirk that evening.

### THE RESPONSIVE HEARER.

When the annual conference was held in H. town Brother B., who had been in the conference five years and had established some reputation as an attractive preacher, was sent by the committee on public worship to preach at a negro church. Among the worshippers at that service was a very responsive brother, who occupied a seat to the left of the preacher in the "Amen Corner." He had a scale of ejaculations, such as "dat's so," "bless de Lord," "have mercy Lawd," but was not always careful just what exclamation was thrown in. Brother B. had given him his best thoughts on Moses in the wilderness for the space of about an hour, when with unabated strength he said: "Brethren, I would like to preach to you an hour longer." But before he could complete his sentence the responsive brother with evidence of deep feeling, exclaimed: "Have mercy, Lawd." Brother B. did not preach the other hour.

### THE DIVINE WISDOM.

Ingersoll once came across an old negro scrub-woman reading her Bible.

"Mary, do you believe all you read there?" inquired he. "Do you believe God made man out of dust?"

"Course I does," stoutly declared Mary.

"But suppose it happened to rain and there was nothing but mud?" quizzed the colonel.

"Why, sure," retorted the old mammy, "de good Lawd den knowed well 'nough twas jes de right time to make dem lawyers an' infidels."

### STATISTICAL CERTAINTY.

An earnest preacher in Georgia, who has a custom of telling the Lord all the news in his prayers, recently began a petition for help against the progress of wickedness in his town with this statement:

"Thou great Jehovah, crime is on the increase. It is becoming more prevalent daily. I can prove it to you by statistics."

# The Cause of Righteousness Advanced by Women's Suffrage

## Measuring Up Results of Equal Suffrage in Colorado

BY JUDGE BEN LINDSEY AND GEORGE CREEL IN DELINEATOR.

Colorado, better, perhaps, than any other state, affords an opportunity for a fair appraisal of equal suffrage's value, of its merits and demerits, its efficiency or its failure. This commonwealth is peculiarly suited for an examination by reason of the typical Americanism that marks its people and its problems.

Equal suffrage has been one of the great bells that has aroused Colorado to the work of flushing filth from its politics, bettering economic conditions, mitigating the cruelties of industrialism, promoting equal and exact justice, and making for a more wholesome and expansive environment.

To these ends, in the short space of seventeen years, it has aided in placing a score of needed laws on the statute books. It has raised new standards of public service, of political morality and of official honesty. It has helped to lift the curse of corporation control from the government. It has gone far to bit and bridle the lawless "liquor interest." It has made for a fuller, finer participation in public affairs, and by the introduction of a distinctly independent element into partizan politics, it has compelled the adoption of progressive platforms and the nomination of better candidates than the "old way" ever knew.

If this reform were pinned down to a specific result, and discussion limited to one concrete outcome, equal suffrage could well afford to rest its case on the findings of the Inter-Parliamentary Union. This globe-circling organization of men and women, who play important parts in the public affairs of their various countries, is on record as declaring that:

"Colorado has the sanest, the most humane, the most progressive, most scientific laws relating to the child to be found on any statute books in the world."

And of these laws which drew such praise from impartial sociologists, not one but has come into operation since Colorado's adoption of equal suffrage in 1893; not one but owes its inception or its success to the voting woman. Even in those cases where the law was not originated, not specifically championed by them, they elected the official responsible for the law, and whose candidacy had its base in revolt and reform.

The list is as long as splendid:

Laws establishing a state home for dependent children, three of the five members of the board to be women;

Making mothers joint guardians of their children with their fathers;

Raising the age of protection for girls to eighteen years;

Creating juvenile courts;

Making education compulsory for all children between the ages of eight and sixteen, except the ailing, those taught at home, those over fourteen who have completed the eighth grade, those who support themselves, or whose parents need their help and support;

Establishing truant or parental schools;

Forbidding the insuring the lives of children under ten;

Making it a criminal offense for parents or other persons to contribute to the delinquency of children;

Forbidding children of sixteen or under to work more than eight hours a day in any mill, factory or store, or in any other occupation that may be deemed unhealthful;

Requiring that at least three of the six members of the board of county visitors be women;

Establishing a state industrial home for girls, three of the five members of the board of control to be women;

Including instruction concerning the humane treatment of animals in the public school course;

Providing that any person employing a child under fourteen in any mine, smelter, mill, factory or underground works, shall be punished by imprisonment in addition to fine;

Abolishing the binding out of industrial-home girls until twenty-one for parole;

Forbidding prosecuting and arresting officers from collecting fees in cases against children;

Providing that at least two thousand dollars of the estate of a deceased parent shall be paid to the child before creditors' claims are satisfied.



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# Prayer Meeting Topics

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Jas. 1:2; Psa. 57:12; Heb. 12:2; Psa. 16:11. A state to be attained.

### Homiletic Hints.

I. Kinds of joy; the joy of peace, of pardon, of fellowship with others.

II. How obtained: 1. From the presence of the Lord. 2. By imparting joy to others.

III. Joy is not only an evidence but an essential of true Christian life.

### Suggestive Ways of Working.

Have the church opened several hours during the week and give out the invitation for strangers or members to come for meditation or silent worship. The organist, if possible, could assist by playing softly.

### Thoughts on the Theme.

Oh! you little know how much pleasure you would derive from kindly endeavors to impart joy to others. I passed a brother yesterday whose eyes sparkled, and his cheerful face was lit up with smiles. Though I did not know the man, I seemed to read his character in his countenance. Surely, thought I, he is a busy one who is trying to dispense some blessings to the needy. Again this morning I fell in with him and this time I made his acquaintance. His cordial greeting pleased me, and his lively manner induced me to ask on what good errand he had been. "I have just been visiting some poor people."—Spurgeon.

It is of the utmost importance that it should be understood that health of soul and joyfulness are one and the same thing. You cannot be healthy in soul and not be happy. The true idea of religion is one that makes men happy by making them "happiable," that brings them into that soul knowledge and into that concord of soul, out of which comes happiness.—Beecher.

Were there no historical evidence of the truth of Christianity, were there no well established miracles, still I should believe that the religion propagated by the fishermen of Galilee is divine. The holy joys it brings me must be from heaven. Do I write boastingly, brother? Nay, it is with tears of humble gratitude that I tell of the goodness of the Lord.—Bapa Padmangi, an Indian native convert.

Is your religion joyful? Is your joy religious? The two questions go together. And if we cannot answer these questions in the light of God's eye as we ought to do, let these great promises prick us into holler being, into more consistent Christian character, and a closer walk with our Master and Lord. The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the joy of the Lord. Why should we live halfway up the hill, and swathed in mists, when we might have an unclouded sky and a visible sun over our heads, if we would only climb higher and walk in the light of his face?—Alexander Maclaren.

### The Joy of Peace.

There is a peace, which no men know  
Save those whom suffering hath laid low—  
The peace of pain.

A strength, which only comes to those  
Who've borne defeat—greater, God knows,  
Than victory.

A happiness which comes at last,  
After all happiness seems past—  
The joy of peace.

When joy comes into our lives, it is a good time to give joy to others. Even more so, when sorrow comes to us, we should try to bring happiness to other people, because we know what it is to lose it. A joy that makes us forget others is a wasted joy; a sorrow that makes us neglect to give joy is a selfish sorrow.

Thou art giving and forgiving,  
Ever blessing, ever blest,

Well-spring of the joy of living,  
Ocean-depth of happy rest!

Thou our Father, Christ our Brother —  
All who live in love are thine;

Teach us how to love each other,  
Lift us to the joy divine.

### Illustration.

A lawyer, not noted for his spirituality, though a member of the church, was traveling with a number of ministers on the train. In

conversation with them he made this remark: "As I go up and down the country, and see the ministers of the gospel as they travel to and fro, I find that they are the happiest people I know. I could wish nothing better for my son than that he became a minister."

## REWARDS AND PUNISHMENTS.

Matt. 25:21-46.

### Homiletic Hints.

I. Will be given at a fixed time. II. After a just faithfulness. III. Having vital connection with affairs of this life. IV. Distributed by Jesus—have vital connection with our attitude toward him.

### Suggestive Ways of Working.

#### For Meditation.

Does the fact of future reward or punishment have any practical effect upon our everyday life?

#### Thoughts on the Theme.

The Book of Judgment is the Sermon on the Mount and each soul is tried by its likeness to the Judge himself. Jesus has prepared the world for a startling surprise, but it will not be the contradiction of our present moral experience; it will be the revelation of our present hidden character.—John Watson.

We are apt to imagine that true religion consists in extraordinary frames of mind, ecstatic moods. It consists in nothing of the kind, but in the faithful discharge, in the spirit of Christ, of the human duties of our everyday existence.—J. C. Jones.

We cannot misunderstand about the gathering of all nations before the throne, about the great division to the right hand and to the left. We cannot misunderstand about the door shut on the unready virgin, on the prayer urged eagerly but too late. We cannot misunderstand about the judgment passed on "the wicked and slothful servant," cast out to "the outer darkness, where there is weeping and gnashing of teeth." Whatever may be the measures and differences of sin, we cannot misunderstand about retribution, absolute, as terrible as words can describe it, on sin which has not been forgiven. We cannot misunderstand the appalling significance, far as it is beyond our power to fathom it, of the "wrath of God," and the phrase belongs to the New Testament as well as the love of God. Is there anything but a "certain fearful looking for judgment" for obstinate, impenitent, unforgiven sin, sin without excuse, without change.—R. W. Church.

One launched a ship, but she was wrecked at sea;

He built a bridge, but floods have borne it  
down;

He meant much good, none came; strange destiny,

His corn lies sunk, his bridge bears none to  
town,

Yet good he had not meant became his crown;

For once at work, when even as nature free,  
From thought of good he was, or of renown,

God took the work for good and let good be.  
—Ingelow.

Unthanked, unnoticed and unknown, blamed  
sometimes and misunderstood,

Yet if our Lord but sees our work, and by his  
grace shall own it good,

It will not matter what men say,  
Since God is Judge of all, not they.

It may be very lowly work, sometimes we think  
'tis almost vain,

Our cheeks with tears may oft be wet, yet we  
struggle on again;

We do so want to faithful be,  
And ever serve him loyally.

If we have done it "unto him," then even if the  
work be small,

We know it cannot be in vain, and that he will  
repay it all;

A rich reward at length he'll give,  
If we but "unto him" now live.

### Illustrations.

A little girl who had been naughty and was punished for it, when she went to bed that night added to her usual prayer, "O, God, please make me good; not real good, but just good enough so I won't have to be whipped." Most of us are

like her. We do not want goodness or God, but we do want to escape punishment which we know is sure, and under this good government, just—From "The Dormant Man," by Geo. A. Hood.

#### Without Thank.

A Persian ruler had three sons. The father owned a beautiful pearl, and he wished to give it to that one of his sons who had shown himself the noblest. Accordingly, he called them all together. The eldest son spoke first.

"I was intrusted with a number of valuable jewels. One or two would never have been missed. But I did no such thing."

"My son," said the father, "you could hardly have acted otherwise without shame."

Then the second son spoke: "I saw a child playing by the lake, and, while I watched him, he fell in. I swam in after him and saved him."

"You have also done your duty, but you could hardly have left the child to drown."

It was now the third son's turn. He said: "As I crossed the mountains the other day, I saw near the edge of a dangerous precipice a man who has hated me and has done me harm. He had sat down to rest and had fallen asleep. I would have passed on my way with a word, but something within me called to me to go back and wake him. This I did, knowing all the time that he would not understand, and that he would be angry with me, as indeed he was."

"My son," cried the father, "the pearl is yours! To do good, without hope of favor or reward, to those who have wronged us, is to be truly noble."—Adapted by Mrs. Charles A. Lane, in the "First Book of Religion."

#### CONDITIONS OF FORGIVENESS.

Matt. 6:12, 14, 15; Luke 6:37; Luke 17:3, 4; 1 John 1:9; Lev. 6:1-7.

##### Homiletic Hints.

God's conditions of forgiveness. I. Confession—we must realize our need. II. Restitution—justice demands that things be made right. III. Repentance, a change of mind, sorrow for sin that will make us forsake it. IV. Willingness to forgive others.

##### Suggestive Ways of Working.

Sure cure for an unforgiving spirit. First. Prayer that bitterness and resentment be taken out of your own heart; then do something that will please the one who has wronged you and keep on doing till kindly feeling is restored.

##### Thoughts on the Theme.

The man who confesses his misdeeds and reproaches himself for them, sides and co-operates with God. God upbraids your sins; if you do the same, you act with God. That you are a man, 'tis God's work; that you are a sinner, 'tis your own. You must abhor in yourself your own production, that you may love in yourself the work of God.—Augustine.

Latimer tells us that the first day he preached restitution one came and gave him £20 to restore. The next day another gave him £200. Mr. Bradford, hearing Latimer on the subject, was struck to the heart for one dash of the pen he had made without the knowledge of his master and did not rest till restitution was made, for which he did willingly forego all the private patrimony which he had on earth.—Trapp.

What are the signs of true repentance in the sight of God? There is always sorrow with it. More or less intense, it may be, according to the way in which God calls, and previous of manner of life; but there must be some sorrow. 'Tis not enough to say we're sorry, and repent, and then go on from day to day, just as we always went. We know a tree by its fruit; and you who are penitent will bring forth works of repentance.—Spurgeon.

It is easy enough for us to forgive (in words at least) a man who has injured us. Easy enough to make up our minds that we will not revenge ourselves. Easy enough to determine even that we will return good for evil to him, and do him a kindness when we have a chance. Yes, we would not hurt him for the world; but what if God hurt him? What if he hurt himself? What if he lost his money? What if he made a fool of himself, and came to shame? What if he were found out and exposed, as we fancy that he deserves? Should we be so very sorry? Do we never catch ourselves thinking of it with a base secret satisfaction; almost hoping for it?

Oh, if we ever do—God forgive us.—Charles Kingsley.

It is evident that readiness to forgive must come into the art of getting on with people. If a man falls into the habit of planning to pay out those who offend him, he unfits himself for friendship. When shall we come to possess moral insight sufficiently clear and quick to perceive and feel instinctively that the man who does the wrong is more injured than the person wronged? "Why is your brother still angry with me?" wrote Thackeray once to a friend; "it is I who ought to be angry, for I was in the wrong." Manners cannot be forgiven as meanness; but something beneath the meanness may be found which calls for pity rather than punishment.—Rev. H. Elvet Lewis, M. A.

##### Illustration.

One day an aide-de-camp of the Emperor Nicholas of Russia threw himself at his sovereign's feet and begged as an extraordinary favor permission to fight a duel. The Emperor immediately and emphatically refused. "But, sire, I am dishonored; I must fight!" The Czar frowned, and asked what he meant. "I have been struck in the face," was the reply. "Well," said the Emperor, "for all that, thou shalt not fight; but come—come with me," and taking him by the arm, the Emperor led him into the presence of the court. Then, in view of the flower of his realm, the Emperor kissed the cheek of the aide-de-camp which had received the blow. "Go now," he exclaimed, "and be at peace; the affront has been effaced." The thought of God's love toward us should help us to bear and forgive.—Christian Herald.

#### BLESSINGS OF MERCY AND GRACE.

Eph. 2:4-8.

##### Homiletic Hints.

I. Without these attributes of God's love—mercy and grace, we could not be saved.

II. What is the difference between mercy and grace? Mercy is punishment withheld, when we deserve it; grace is favor bestowed when we do not deserve it.

III. God's mercy appeals to the very best in our nature.

IV. God's grace develops our possibilities into actual character.

##### Suggestive Ways of Working.

Ask members if they were expected to explain God's mercy and grace to a heathen what would they say.

##### Thoughts on the Theme.

In God, to will is to act, to favor is to bless; and thus grace is not simply kindly feeling on the part of God, but a positive boon conferred on man. Grace is a real and active force; it is, as the Apostle says, "the power that worketh in us," illuminating the intellect, warming the heart, strengthening the will of redeemed humanity. It is the might of the Everlasting Spirit renovating man by uniting him to the sacred manhood of the Word Incarnate.—H. P. Liddon.

All God's mercies shine like stars, but the coming of his own Son to bleed and die for rebel men is as the sun in the heavens of divine grace, outshining and illuminating all.—Spurgeon.

The work of Christ is not perpetuated merely in words, there is more to be done than teaching. There is the gift of grace, the gift of the Spirit, and manifold gifts from the Spirit in view of man's manifold needs; and the church is the home in which this rich treasure is distributed. It is by the ministration of these manifold gifts of grace that our humanity is raised again into its true relation with God. The church is to discipline, to guide, to strengthen the manifold characters, wills and minds of men, till this human life of ours is brought in all its parts and capacities, into the obedience of Christ.—C. Gore.

God does not give grace until the hour of trial comes. But when it does come, the amount of grace and the nature of the special grace required is vouchsafed. Do not perplex thyself with what is needed for future emergencies; tomorrow will bring its promised grace along with tomorrow's trials.—John R. Macduff.

For all the work required of us there is an unfailing supply of grace. There is that in God which can sustain in goodness the spirit of each. There is strength and grace enough in God to carry through the whole work that this world requires—in a word, there is goodness enough



in him for the overcoming of all evil.—Marcus Dods, D. D.

#### Illustrations.

A man had a son whose wayward conduct caused the father's premature death. The son seemed unmoved when he looked on the face of his father. After returning from the funeral his father's will was read. When he heard that, although he was so undutiful, his father had remembered him he broke down. His hard heart could not withstand the mercy and grace which withheld the punishment he so richly deserved and bestowed favor so unmerited.

It is told of D. L. Moody that, overcome by the revelation of the riches of grace revealed to him, he rushed out into the street and seizing the first man he met he cried out, "Man, do you know the riches of his grace?" and then tried to explain. The stranger shook him off with an oath. Later he rang Moody's door bell in the middle of the night and asked that the way of salvation be made plain.

#### LAW OR GOSPEL IN DEALING WITH INTemperance.

Hab. 2:15; Isa. 28:1-4; Rom. 8:2-5; Rom. 13:10; Rom. 6:23.

##### Homiletic Hints.

I. Law, with heavy penalties, makes no man good and is daily violated.

II. Knowledge of law through transgression or education may only give power to evade its consequences for a time.

III. Law, inoperative for lack of execution is worse than none. Public conscience becomes atrophied.

IV. The gospel wins men by love; guards the rights of others, protects the weak, gives power over evil habits of sin.

##### Suggestive Ways of Working.

A campaign to convert the saloonists of your locality.

##### Thoughts on the Theme.

The less government we have the better. The antidote to abuse in formal government is the influence of private character, the growth of the individual.

That which all things tend to educe, which freedom, cultivation, intercourse, revolutions, go to form and deliver, is character; that is the end of nature. To educate the wise man the state exists; and with the appearance of the wise man the state is no longer necessary. His relation to men is angelic.—Emerson.

Love, wheresoever it appears, is in its measure a law-making power.

Man must first be saved before he can be effectually reformed; to be saved he must first understand his position before God as a condemned sinner, and be reconciled to him through Christ.

The world says: "Make a good citizen out of a man." The church says: "Make, a good Christian out of him, and his citizenship will take care of itself."

The world says: "Wash him on the outside."

The church says: "Cleanse him from within."

The world says: "Reform him for society's sake." The church says: "Redeem him for his own sake."

The world says: "Save him for time." The church says: "Save him for eternity."

Regeneration, salvation, redemption, are still the greatest words in humanity's dictionary. There is no humanitarianism that can compare with that which the gospel proclaims.—The Lutheran.

It has relation to law and to penalty, and to sin. Over and over again we are told, in various forms of expression, that Christ, the eternal Son of God, made his soul an offering for sin; that he died for our sins; that he bore our sins in his own body on the tree; that he who knew no sin was made sin for us. Nothing like this is said of any other.—Rev. John Woods, D. D.

Now the Republic has come to a crisis. Judges and courts are beginning to say that something must be done to train our youth in morals. Unless the Catholic, Protestant and Hebrew teachers get together and agree that the Commandments, the Golden Rule, the laws of the family, the laws of social sympathy and social service are taught in the schools, then the common people had better turn away from all religious teachers and ask the judges of our courts to agree upon the few great ethical principles that are fundamental to the Republic that shall be taught in our schools. For judges are coming to feel that they have no right to choke a boy

to death with hemp rope after he is twenty-one years of age when society has permitted him to grow up as ignorant as a beast before he was twenty-one. It will not cost the state one-tenth as much to teach the boys morals in childhood as it does to build prisons for them during their manhood.—Newell Dwight Hillis.

If you will really carry out your laws in good faith, making a four-square execution of them against the liquor rings, you will find it necessary to carry out your laws against several other kinds of violators. In Indianapolis, some years ago, the liquor dealers were so incensed by the execution of the law against their trade that they formed a committee of one hundred to patrol the streets on Sunday, to cause the shutting up of all other places that were violating the Sunday laws. If you can stir up liquor dealers to assist you in carrying out the law against other violators, it will be lawful to accept help from that questionable quarter.—Joseph Cook.

#### Illustrations.

##### "Must" And "Mustn't."

"A fellow can't have any fun," growled Tom. "It's just 'must,' 'mustn't' from morning till night. You must do this, you must learn that; or you mustn't go there, you must say that, and you mustn't do the other thing. At school you are just tied up to rules, at home—well, a shake of mother's head means more than a dozen mustn'ts. Seems a pity a boy can't have his own way half the time and do something as he likes."

"Going to the city this morning, Tom?" asked Uncle Fred from the adjoining room.

"Why, of course," answered Tom, promptly.

"Going across the common?"

"Yes, sir; always do."

"I wish you'd notice those young trees they've been setting out the last year or two. There's something rather queer, it seems to me. Of course, the old trees will die sooner or later, and others will be needed, but—well you must observe rather carefully, so as to describe their appearance, etc."

"What about those trees, Tom?" asked Uncle Fred after tea, as they sat in the piazza.

"Why, they're all right; looked a little cramped to be sure, snipped short off on top, and tied up to poles, snug as you please, every identical twig of them, but that's as it should be, to make them ship-shape—don't you see? They can't grow crooked if they would. They'll make as handsome trees as ever you saw one of these days. Haven't you noticed the trees in Mr. Benson's yard?—tall and scraggy and crooked, just because they were left to grow as they pleased. The city fathers now don't propose to run any risks—"

"But I wonder how the trees feel about the must and mustn't," remarked Uncle Fred, dryly. —"The Ram's Horn."

##### The Prayer of a Gamin.

Say, Jesus God, the mission man said you

Was once a little kid about like me;

He said your folks was poor like mine is, too—

An' that's about as poor, you bet, as folks can

be.

I'm awful glad, 'cause now I know there ain't

No need o' feelin' scairt o' you, if I say

prayers;

You know our tenement—it's needin' paint,

An' we climb up fer four long string o' stairs.

An' Jesus God, the mission man he told

'At when you growed to be a man like him,

You'd cull the kids to you an' never scold

But cuddle like my big brother—Jim.

Say, when the old man's drunk it's tough fer us,

But if you care fer little kids like me,

An' help me not to cuss er fight er fuss,

I'll be as good as you want me to be,

—Selected.

When John Adams was President there was a boy come from New England with a message to the White House. The President invited him to stay for supper. At the table they offered him wine, but he refused it. They said: "What! Will you not drink with the President?" The boy said, "I promised mother not to drink wine, and so I will not." Then the President said, "There will be no more wine on this table." That boy was Henry Wilson, who afterward became vice president and one of our great men. Daniel's conduct not only illustrates the value of temperance in eating and drinking, but the duty of adhering in all circumstances to that course of conduct which, in our conscience, we believe to be right.

# HOMILETIC DEPARTMENT

G. B. F. HALLOCK, D. D.

## Best of Recent Sermons

REV. MALCOLM JAMES MACLEOD, D. D., REV. DAVID JAMES BURRELL, D. D., REV. JAMES LEARMOUNT

### Winning God's Praise

REV. MALCOLM JAMES MACLEOD, D. D., NEW YORK CITY

Text: "Then shall each man have his praise from God." 1 Cor. 4:5.

I was impressed the other day when reading the opening verses of the fourth chapter of Paul's First Epistle to the Corinthians, and especially when I came to that clause of the fifth verse; "Then shall each man have his praise from God." So much of our church life is devoted to praising God, that we are apt to forget entirely this complementary truth. "Then shall each man have his praise from God."

Every Sabbath morning we begin our church service with a doxology of praise. "Praise God from Whom all blessings flow." We say: "O come, let us worship and bow down, let us kneel before the Lord our Maker. Let us give unto the Lord the glory due unto his name. Praise waiteth for Thee, O God, in Zion. Unto Thee shall all flesh come." The Psalms are largely lyrics of praise. I heard of a preacher once concerning whom it was said that every time he preached, he made God great. His, I am sure, was a glorious ministry, because it was a ministry of praise.

But in the verse before us, it is the other side of praise that is exposed. "Then shall each man have his praise from God." That is to say, there is a day coming when God will commend us. He is going to give us his plaudit of approval. And this plaudit will be for our fidelity. "Moreover, it is required in stewards that a man be found faithful." All God's rewards are for fidelity.

I. The thing that strikes us most about this panegyric is that it is going to be personal. "Then shall each man have his praise from God." The tremendous emphasis of the Gospel is on personality. Open the Bible at random, and on almost every page is found the teaching that God cares for us personally. "Are not five sparrows sold for two pence and not one of them is forgotten before God?" God singles us out from the crowd and calls us each one. You recall that sweet saying in John, "He calleth his own sheep by name." We are not cogs in the wheel, nor chips on the stream, nor grains of sand in the bank. We are children, precious and dear to the Father.

We are hearing much today about the enthusiasm of humanity. We are never told that Christ enthused over humanity. We are not even told that he loved "humanity." He loved men. "Now Jesus loved Martha and her sister and Lazarus." "There is joy in the presence of the angels of God"—Over what? A city converted? A lost world coming home? These words are a perpetual wonder to me. "There is joy in the presence of the angels of God over one sinner that repenteth." That is not the "tyranny of numbers."

Some of us have gotten so weary hearing about the masses. The world "masses," I believe, is not

found in the Bible. The words the Bible uses are family, father, heir, son, daughter and child. "O Lord Thou hast searched me and known me. Thou art acquainted with all my ways."

The unique and striking note of the Christian evangel is its emphasis on the unit. The love of God is not a vague influence wrapping us all in its impersonal embrace. There is no aggregating. There is no plural effect. It is the tenderness which takes up in its arms "one of these little ones." Ours is the only religion that represents the Infinite as standing at the door of every human heart and saying, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

"Like a mighty army moves the Church of God," we sing. Yes, and that's the pity of it. An army is a great solid, incorporate phalanx. It is a heartless corporation. Corporations, they are telling us, have no souls. The soldier is lost in the army. But not thus is it with the marching forces of the Kingdom. There is no mass-meeting effect. God's approach to us is personal. His call is personal. His forgiveness is personal. His judgment will be personal. "Every man must give account of himself to God." His praise is going to be personal. "Then shall each man have his praise from God."

No matter how many thousand bricks go into the building, each brick is handled as if it were the only one. No matter how many kegs of nails are driven into the walls, each nail is driven one at a time. Every rib of steel in the structure is placed in its socket separately; every bolt is made red hot and riveted, as if the whole structure depended on that one bolt. It was never the intention of the Master to save the cities in blocks or battalions. "He loved me and gave himself for me." He laid aside the mantle of his imperial glory for me. "O love that will not let me go." Why George Matheson would have spoiled that hymn, if he had said, "O love that will not let us go!" All great hymns are personal, such as "Nearer my God to Thee," "My Country 'tis of Thee," and "My faith looks up to Thee."

II. This is going to be the surprise of the Judgment. There is going to be nothing wholesale about it, nothing lumpy, nothing collective. The one hundred and forty-four thousand are not going to be ushered in as a solid brigade, and receive one grand, indiscriminate, resounding plaudit. The judgment is going to be distinct, specific, singular and tenderly appreciative. There is going to be a sweet intimacy. "Well done, thou good and faithful servant." "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." "Then shall each man have his praise from God."



III. Now this, I think, is the great weakness of the church today. We have almost lost the individual note. And it is our weakness, I repeat. They tell me that in gunpowder the finer the grain the greater the dynamic. And the smaller our audience, the more effective will be our appeal. A preacher once said, "The longer I live the more confidence I have in those sermons where one man is the minister, and one the congregation, and there is no doubt as to what is meant."

The first chapter of John has been called the "Finders' Chapter." John found Jesus, Jesus found Philip, Philip found Nathaniel, and Andrew found Peter. No sooner had Andrew found Christ than he told the great discovery to his brother. That is how the Christian Church started. Two men and each found his brother. Two and two make four.

And so it has been down through all the years succeeding. Men are brought to Christ by other men. That is what Paul conceived as the superlative glory of his life—he was the connecting link between the shepherd seeking for his own, and his own.

"I sought for a man," we read in Ezekiel. That has always been God's search. "Adam, where art thou?" "When thou wast under the fig tree, I saw thee." The great work of the life of Jesus—what was it? Preaching? No. Teaching? No. Working miracles? No. The great work of Jesus Christ was finding men, fitting men, training men and calling men. And he called them one at a time.

IV. And I am convinced we must do likewise. A little book has recently been published. It is entitled "Winning Men One By One." This is the divine way and it is the only way. Oh, it is such an old truth, but it is such a superlatively vital truth! No gardener would dream of treating a violet in the same way as a nasturtium. Some flowers flourish in the sunshine, some in the shade, some in damp ground and some in dry. Plants differ in their nature; so do men. Like the great Apostle, we are to find each other's idiosyncrasy. Paul wrote, "Unto the Jews became I a Jew that I might gain the Jews. I am become all things to all men that I may by all means save some." We are the wire for the transmission of the current. God's pathway to one heart is through another heart. It is the private soldier that wins the battle. The trouble with us today is that we are so eternally busy doing other things, that we have no time to go out and look for men.

When we walk out into the world of nature, we see the mountains. They are so grand, so sublime, so awful, so sovereign, so eternal! But the scientist is not looking for mountains. His eye is on the lookout for pebbles and flowers, for bugs and butterflies. These he takes home and then he adds another volume to the library of learning. Anybody can see a mountain, but it takes a clever eye to see a butterfly. I was in a laboratory the other day and the scientist was showing us a bit of radium. It was so small, he said, that it could easily go through the eye of a needle. Then he put it under the microscope, and how it shone and scintillated and sparkled. One could almost believe that it was of rock-like proportions. So let us not despise the dignity of the diminutive. For when we see it in its proper light, it is great and glorious.

We have heard of Kitto. His books are in our libraries—he was perhaps "the most prolific of all Bible illustrators." He died a young man—only forty-nine—with his name as the author of almost as many books. He was a Doctor of Divinity, although a layman. In the whole range of religious biography there is hardly a parallel. His life reads like a romance—he was born in a drunkard's home, in poverty and hunger—a little pinched, deaf pauper—almost a mute. How many of us have heard of Richard Baxter? Not many, I presume. Who was Richard Baxter? Why a simple lover of the Lord, who found this deaf genius and led him into the light. When Joel Stratton laid his hand on the shoulder of John B. Gough, a drunkard in the gutter, and said to him, "Man, there is a better life for you than this," he did not know what he was doing. There are not many of us who remember anything about Joel Stratton, but we will never forget John B. Gough.

V. The greatest thing any Christian worker can do is to go out and find somebody. One individual with his own experience must touch the other individual with his. Do not go out after everybody. Go out after somebody. The Men and Religion Movement is good, but a Man and Religion movement is better. One cannot help noting that the popular note in many churches today is the humanitarian note. So many pulpits are turning to the political and the popular and the civic and the industrial. Ours is an age of solidarity. Is our work ethical or educational or social? Is the church a lecture bureau? Shall we secularize our work in order to make it popular? Let us put first things first. Well, which is first. There are some of us who believe that if we put anything above evangelism, we will fail. I believe in being interested in humanity, but I take it my first business is men. And the best way to get the religion of humanity, is to get religion into men.

VI. That means laymen getting to work. The ideal church service will come, when the minister preaches to his people, and every member will go out and carry the message in a man-to-man canvass—and not till then. "Like a mighty army moves the Church of God." When the Christian army moves that way, in a sort of individual skirmish, we will not object to the stanza.

Nothing in that little classic of Henry Clay Trumbull's "Individual Work for Individuals," impressed me as much as this paragraph: "I have been for more than twenty-five years an editor of a religious periodical, that has had a circulation of more than a hundred thousand a week during much of the time. Meanwhile I have published more than thirty different volumes. Yet looking back upon my work, in all these years, I can see more direct results for good through my individual efforts with individuals, than I can know of all through all my spoken words to thousands upon thousands of persons in religious assemblies, or all my written works on the pages of periodicals or of books."

Most ministers wish for large congregations. There is no use in disclaiming it. A crowd is mightily attractive, but a crowd is also mightily perilous. Jesus avoided crowds. He was on the search for the man. "I sought for a man." Science tells us that every atom in the universe acts upon every other atom, but only by acting on the atom nearest.

I was interested in a little clipping I found the other day. It was in regard to the class recently confirmed by the Bishop of New York in the Church of the Holy Communion. The class numbered ninety-six. And the clipping was to this effect: "Every member of the class is pledged to seek out and present as a candidate, within one month, at least one person who, by virtue of age, may be eligible for confirmation."

That is the ultimate secret. We can look about us for new methods until our eyelashes get white.

## The Inventory of Grace

REV. DAVID JAMES BURRELL, D. D., NEW YORK, N. Y.

Text: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5:1, 2.

The apostle Paul has been called "the great ergoist," because the word "therefore" is of such frequent occurrence in his writings. It is one of the keynotes of his Epistles, as "verily" is in the preaching of Christ. The difference is significant. "Therefore" is the word of argument; while "verily" is the word of authority.

It would have been immensely preposterous for Paul to say, "Verily, verily, I say unto you," but he could say "therefore" with a most natural grace, since he was the most accomplished dialectician of his time. His forte was argument, and in this he was incomparable. His mind worked naturally in direct, progressive and conclusive lines. He began a controversy by laying down his propositions, then marshalled his points in orderly rank and file; and, having forced his opponent's citadel, entered it with a triumphant "therefore."

In the present instance the caption of his argument is Justification by Faith. So far in this Epistle to the Romans his effort has been to establish that doctrine on a firm logical basis; and wisely so, since Justification by Faith is the very heart and center of the religion of Christ. It was called by Luther, "Articulus Ecclesias Stantis aut Cadentis," that is, the Doctrine of a Standing or a Falling Church. This was the discovery which the great Reformer made as he was climbing Pilate's Stairway on his knees. He had journeyed to Rome in monastic robe and cowl, a bondslave of penance and ceremonial observances. As he was counting his beads, midway in Sancta Scala, the sunburst came, and he sprang to his feet, crying, "The just shall live by faith!" That was his first taste of the exilir of life. At that moment the thunders of the Reformation began to rumble around the world.

On the doctrine thus formulated the Protestant Church stands or falls. It was set forth by Jesus, not in terms of argument but of divine authority, on this wise, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Paul, however, reasons his way to this truth as a conclusion; and his "therefore" introduces the practical application.

It is obvious, then, that the content of this "therefore" is for such only as have accepted Christ. The doctrine of Justification by Faith is the postulate; and "therefore" marks the opening of a treasure casket for those who have followed

There is only one new method, and it dates from the time of Andrew and Philip. It is not spectacular; it is not dramatic; it is commonplace. But the commonplace things are, after all, the great things. The man who can freshen a commonplace truth is a great man. And this old truth is going to be the final surprise. "For inasmuch as ye did it unto one of the least of my brethren, ye did it unto me." "And then shall each man have his praise from God."

thus far. Blessed is the soul that, "being justified by faith," is entitled to the inheritance of the children of God.

It is the day of all days in human experience when a man worn and weary of "merit making" hears the voice that Luther heard, "The just shall live by faith!"

The early fathers of theology were accustomed to speak of "the three-fold state of man," to-wit: the state of sin, the state of grace, and the state of glory. But as the believer is no longer in bondage under sin, his "threefold state" is rather as follows, the state of peace, the state of grace and the state of glory.

I. The State of Peace. "Therefore, being justified by faith, we have peace with God."

Here is a suggestion that the soul was previously at variance with God; as Paul says elsewhere, "You that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh, through death, to present you holy and unblamable and unreprouvable in his sight."

The man who has not closed in with the overtures of mercy in Christ is at odds with the divine law. If he keeps the Ten Commandments, it is not because he loves them but because he is in bondage under them. And having done his best, he is still bound to confess that he has broken the law. The penalty of disobedience is upon him; and he knows of no way of escape from it.

He is at odds with God still further in rejecting the divine plan of deliverance from sin. And this is the head and front of his offending. He is not in accord with God's scheme of salvation. To him the cross is "foolishness" and "a stumbling block." The sins that arise from disobedience of the moral law are provided for by the atonement of the cross; but for the crowning sin of sins, namely the rejection of the Cross which is the only doorway of escape from retribution, no provision is made, nor can any be made in the necessity of the case. The mind that is thus insurgent is obviously and forever at enmity against God.

The only reconciliation which has been suggested as possible between a sinful man and his offended God is that which is set forth in the doctrine of Justification by Faith; as it is written, "He that believeth on the Son hath everlasting life."

II. The State of Grace. "By whom also we have access by faith into this grace wherein we stand."



The figure here is that of a house, whose threshold the sinner has crossed, taking his place as a member of the household of God.

This House of Grace is the home in which the Christian lives. Its foundation is the Rock of Ages; its dome is in heaven. Its entrance is by that "new and living way which he hath consecrated for us, through the veil, that is to say, his flesh." Like the Father's house, it has many rooms; and all of them are tapestried with the beauties of holiness. Over its door is the legend, "The Just shall live by Faith." Its table is spread with a feast of fat things and wine upon the lees; and this feast is furnished with guests clothed in fine linen, clean and white.

And all those guests are sinners, sinners saved by grace. There is not one righteous person among them. Here is the penitent thief, the Magdalene, and Peter who denied his Lord. Here are sinners from every nation and kindred and people and tribe; sinners of every sort and every hue; all saved by grace.

It is related that the people, on one occasion, asked of Jesus, "What shall we do that we might work the works of God?" What they wished to know was, how they might do something that should commend them to God. The answer was very clear and conclusive, "This is the work of God, that ye believe on him whom he hath sent." In other words, the only "good work" which God will recognize as having a commendatory value is faith in the atoning sacrifice of his only begotten and well beloved Son.

Furthermore all who sit at that table in the House of Grace are servants. They are busy for God. All true Christians are under commission; some do more and some less, but all do something.

The "good works" of a Christian are the evidence of his faith because they are an expression of gratitude for the gift of God.

"Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Therefore, we conclude that a man is justified by faith without the deeds of the law." (Romans 3:27).

So while the members of God's household do not rely on good works, either to expiate the past or to purchase the future life, they are bound nevertheless to perform them to the glory of God.

III. The State of Glory. "And we rejoice in hope of the glory of God."

The word "glory" is short and easy to pronounce; but who shall measure the things comprehend in it?

We have foretastes of glory here and now. In some parts of Scotland the farmer, on selling a piece of property, puts a bit of whin or heather in the hand of the purchaser as "an earnest of the purchased possession." So to believers are granted earnings or foretastes of things awaiting them.

The joy of rare moments in the closet, where we look into the face of our Saviour; the singular peace that comes to use when we leave our burden at his feet and bear a song away; the felicities of communion with him, are like grapes of Eschol, which stimulate a deeper hunger for the vineyards further on.

We speak of heaven; but how little we know of it! The figures used in Scripture, such as golden streets and gates of pearl, are but vain efforts to make clear the glories of the infinite to

finite minds; they are like the outlines on the smoked glasses through which we must needs look when gazing at the sun.

It is written in the Pilgrim's Progress that while Christian and his companions were journeying on toward the Celestial City they had glimpses now and then, in the distance, of shining domes and pinnacles; and lying down at night "they talked much in their sleep," just as we murmur brokenly of heaven. At length they saw those who had crossed the river drawing nigh to the city; the gates rolled back, the light came streaming forth, there were songs of welcome, and the gates were closed. "Then did we wish ourselves among them."

All thanks for the joy of living and serving here and now; but there is something more and better coming. "Now are we the sons of God, and it doth not yet appear what we shall be." "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

In the sacerdotal prayer of Jesus he offered one petition in terms which could be used by no mortal man: "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory," "the glory which I had with thee before the world was." Observe the imperative wish: "Father, I will!" And mark the burden of his prayer. His disciples had seen him in his humiliation, had known him in his workshop and toiling wearily along the highways; they were about to see him in the judgment hall, scorned and derided, wearing his crown of thorns, dying on the accursed tree. But his will, the will of Jesus, as expressed in this great prayer, was that they should know him in different guise, exalted on his throne in glory!

Nor is this all. The glory of the Christian is not simply to behold the glory of his risen and glorified Lord. Oh, marvelous grace, he is to participate in it! For the same Christ who made that imperative prayer in the upper room gave this promise also, "To him that overcometh will I grant to sit with me in my throne; even as I also overcame and am set down with my Father in his throne."

Think of that, follower of Christ! This is the fullness of the glory that awaits us. To sit with him in his throne! Give your imagination room to interpret it. The hope of glory can no further go.

Let it be remembered, however, that we make no claim of personal merit. Whatever we have or hope for, we deserve no whit of it. The very garments that we wear, "fine linen, clean and white," as we sit at the table of grace, are ours only by the imputation of Christ. Our righteousness is his. Our peace is his gift. Our boasting is in him.

And let it be remembered furthermore that the possessions which are ours are offered freely to all. The door of the House of Grace is open, and whosoever will may enter. The sole condition is faith in Christ. What is mine may be yours. If you have no part in the inheritance of the saints, it is only because you will not have it.

The real advantage of being untrammelled by the past is largely forfeited when one is content to remain untaught by it also.—W. D. Howells.



In the festal affairs of boys and girls, as for those of men and women, there is always occasion for the serving of

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# An Autumn Talk to Young People

REV. JAMES LEARMOUNT, ENGLAND.

Text: "We all do fade as a leaf." Isa. 64:6.

I love the autumn. I like to think of the message of the autumn leaves. It is not a sad message only. Of course, we are all sorry that the leaves are falling; but it is well worth while, if for no other reason than to see how beautifully nature dies. The summer goes down in a dream of glory; color everywhere, colors rich and rare, beauty upon beauty. Why, in the autumn during the last five years I have ridden two miles to one spot every day for weeks during the autumn, just to see how beautiful a thing dying can become. I have seen people die whose death reminded me of the autumn glory. I have seen white faces that had caught the glory of the world where the sun no more goes down, and it was ever so much finer than the autumn glory of nature. We have all to die some day. And the flaming banners of the trees are not so beautiful by far, and have not nearly so much comfort and inspiration as some faces I have seen as they have gone away into the nightless land. That is a lesson we should not fail to learn from autumn's glorious death; life, the summer life with God, produces the glorious transformation in all good people.

Susan K. Phillips, in one of her short poems, sums it up beautifully for us. The poem is entitled "Life's Autumn."

"The snowdrop and the violet are dead,  
The rich red rose has shed her petals rare;  
Look, where the lily raised her queenly head,  
But withered stalk and crumbling leaves are there;  
And soft and sad the wind of autumn sighs  
Over dank uplands, under low, grey skies.

"Yet every wood-walk gleams beneath the rays  
Of pale sunlight, in splendor dressed,  
Of gold and crimson, such as April days  
Can scarcely show, when pranked in all her best.  
Thy dying leaves, like the sun's after-glow,  
In death the fullness of their glory show.

"Take home the lesson, Life, in flush of youth,  
And golden noontide of maturity;  
Gather the precious flowers of love and truth,  
Of patience, kindness, and sympathy.  
The unfading leaves of every angel bloom  
Will light and smooth the pathway to the tomb."

Live beautifully—die beautifully, that is an autumn lesson we ought not to forget.

But I was saying that autumn does not bring only a sad message. I do not read only songs of dissolution in the autumn leaves. I look upon the autumn as the consummation of all things. It is a sign of life, life completed. The leaf dies, but its work is finished. The leaf does all that it was created to do. The leaf has God's well done. And although we may fade as a leaf, we are not leaves. If we are in Jesus Christ we are branches, and not even tree branches, but branches of him, the Living Vine. We fade as a leaf, and so far as we are concerned disappear from this world, but even a leaf leaves

a blessing behind, and makes the earth more fruitful for its death. And so we being dead may yet speak in the influence and example, sown broadcast by our lives. And the nobler we have been, the bigger our "good works" have been, the longer we will live, in memory, even on earth.

I read a beautiful autumn legend once. In the depths of a great forest there stood an ancient castle. It was strong, and dark, and grim, and had been built in troublous times. A baron and his only daughter, whom he loved dearly, lived in this castle. She was the baron's great joy and comfort. But he was afraid if she went out into the world that some glorious knight would win her for himself, and so he might lose her. So he kept her in the castle and had no visitors. The daughter, however, was full of love, and craved that her dreams of life might be fulfilled. So one day she escaped from her loving father, married a good but poor man, and soon rued that she had run away. Then, like the prodigal, she resolved to go back to her father. But alas! he was dead. He had, so she was told, cursed her, and soon after had sickened and died. But before his death he had removed all the valuable jewels from the castle and had hid them, none know where.

She wandered through the castle and out into the forest, when suddenly the sun burst through the hanging mist and made all the tree glorious. One tree, more beautiful than the rest, made her think. Somehow it recalled the castle with its tapestried walls and beautiful things. "Surely," she said, "my father must have hidden his jewels under this tree."

Quickly she brought her husband, who dug up the earth, and there, sure enough, was the buried treasure, and soon the castle was a place of life and joy again.

You know what it means? The dead leaves, full of the vegetable matter for next year's growth, were buried there, and out of them would come another summer jewelled in flower and fruit, another harvest. So God has arranged it. We fade like a leaf, but we do not die like a leaf. We, that is our poor bodies fade, God lives on, and if we are in him, he receives us—that is our spirit—unto himself.

"Mamma," asked little three-year-old Freddie, "are we going to heaven some day?"

"Yes, dear, I hope so," was the reply.

"I wish papa could go, too," continued the little fellow.

"Well, and don't you think he will?" asked his mother.

"Oh, no," replied Freddie, "he could not leave his business."

What influence will such a father exert over his children? Yet that would not, to a child, be an unnatural conclusion.

Wrestle with a chimney sweep and you will need a bath. Throw back the mud that is thrown at you, and you will have dirty hands. Answer Shimei when he curses you and you will echo his profanity.—Selected.

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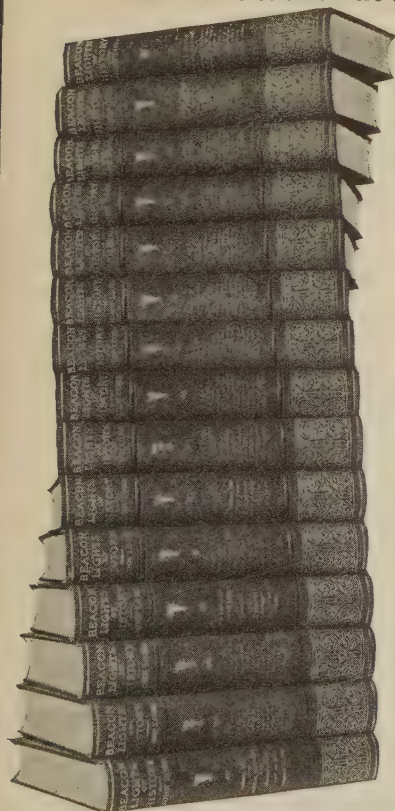
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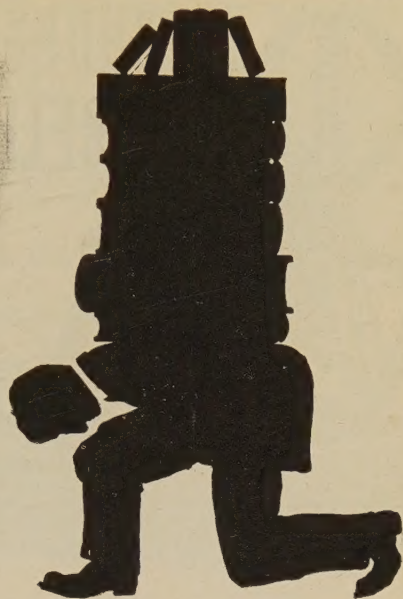
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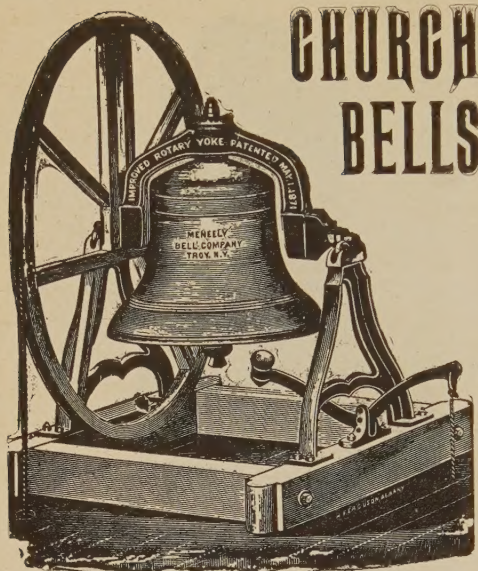
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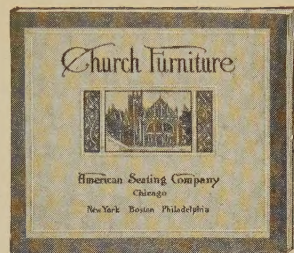
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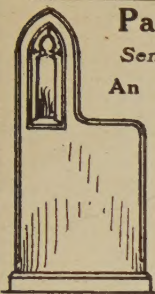
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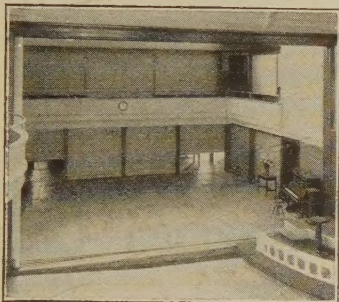
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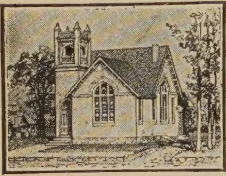
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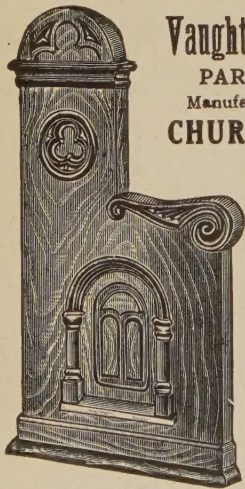
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